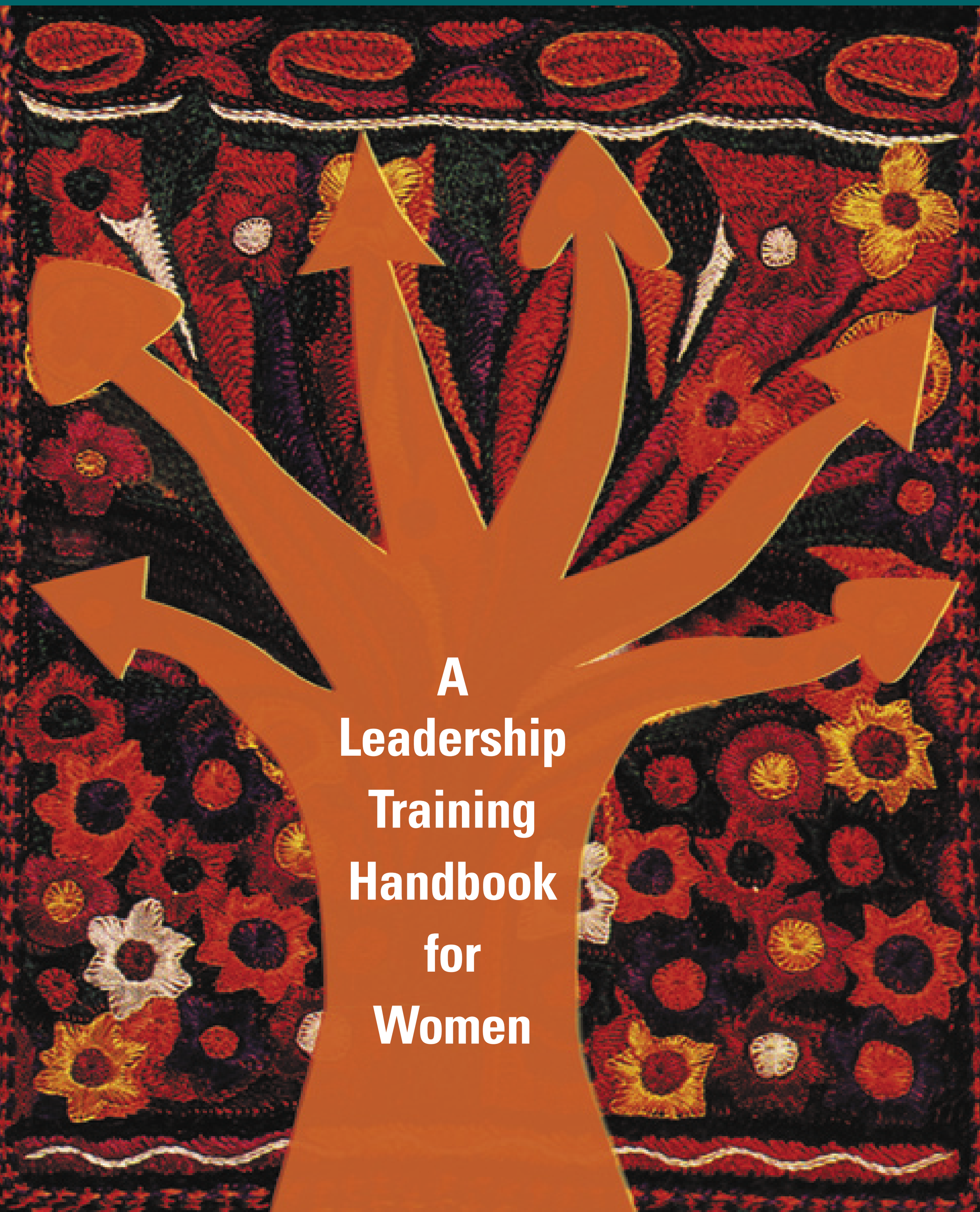
Leading to Choices



A Leadership Training Handbook for Women

LEADING TO CHOICES

Leadership is the ability to implement dreams.

– Workshop participant

Leading to Choices: A Leadership Training Handbook for Women *will be a valuable tool for women's empowerment all over the world. While it reflects important ideas about leadership from other sources, it combines them with new insights in a way uniquely accessible and useful to women. In particular, no other such manual I have seen offers itself to self-adaptation and self-application by people of all kinds (including men), respecting the diversity of their needs and situations. Furthermore the non-authoritarian approach of the book models the very kind of leadership it recommends.*

– Nancy Flowers, author and human rights educator

I have now come to understand that even 'ordinary' women can be leaders, and this is very empowering.

– Literacy teacher in a Morocco leadership workshop

If we don't see ourselves as leaders and are not discussed in the literature as leaders, then how will others see us as leaders?

– Domestic worker in a Jordan leadership workshop

In this training, I found that I have leadership skills that I did not know I had before.

– Young woman in a Palestine leadership workshop

If all of civil society looks at leadership in this way and evaluates and participates with others in discussing how leadership is going to open up participation and choice, then many of our problems will be solved.

– Male participant in a Jordan leadership workshop

I realized I had visions inside of me that I could achieve and I was empowered to go ahead and achieve them.

– Woman activist in a Nigeria leadership workshop

I believe ***Leading to Choices*** *is a seminal work that will greatly impact the field of women's human rights and empowerment. . . . It will help more than one generation of women think of themselves as leaders within their own societies and cultures. This is what I hope to achieve for Afghan women and girls through a collaborative program with WLP in Pakistan. . . . The leadership handbook that WLP has created in partnership with other NGOs in the Global South is an invaluable model for participatory and collaborative leadership training and capacity building.*

– Sakena Yacoobi, founder of the Afghan Institute of Learning

Leading to Choices

A Leadership Training Handbook for Women

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The Women's Learning Partnership for Rights, Development, and Peace (WLP) launched this project on June 2, 2000 when we convened a group of experts to discuss with us new approaches to women's leadership and local needs and priorities for its development. We would like to thank our funders who made this meeting possible: The General Board of Global Ministries of the United Methodist Church, The Global Fund for Women, the San Francisco Foundation, the United Nations Development Fund for Women (UNIFEM), and the United Nations Population Fund (UNFPA). In attendance at this meeting were Alia Arasoughly, Shiva Balaghi, Janice Brodman, Sylvie Cohen, Thais Corral, Naadia Davis, Nancy Flowers, Leanne Grossman, Ayesha Imam, Bushra Jabre, Mona Kaidbey, Amina Lemrini, Vivian Manneh, Pramada Menon, Geeta Misra, Thoraya Obaid, Ayo Obe, Aruna Rao, Najat Rochdi, Susan Deller Ross, Rahim Sabir, and Sakena Yacoobi. Many of these experts also serve on our International Advisory Council (see Appendix F). We are indebted to them for their input and support throughout every stage of this project.

Thanks are due to Rakhee Goyal, Hanan Kholoussy, and Sian MacAdam who contributed many ideas and assisted with all stages of the development of the manuscript. We also thank Maureen Donaghy and Megan Brown who helped organize the various expert meetings, advisory council gatherings and communication between collaborators.

Preface:

Who We Are

This handbook was produced collaboratively by the Women's Learning Partnership for Rights, Development, and Peace (WLP) and its partner organizations Association Démocratique des Femmes du Maroc (ADFM) in Morocco, BAOBAB for Women's Human Rights (BAOBAB) in Nigeria, and the Women's Affairs Technical Committee (WATC) in Palestine. Our challenge was to work across three continents to create a handbook that contained a shared vision and agenda for women's leadership, accommodated diverse opinions, and reconciled a variety of objectives. *Leading to Choices: A Leadership Training Handbook for Women* engages the ideas and skills of dozens of women and men non-governmental organization directors and staff as well as scholars, political leaders, jurists, and development practitioners in over fifteen countries.

WLP launched this project in New York City on June 2, 2000. In the months that followed, WLP established formal partnership agreements with ADFM, BAOBAB, and WATC—all non-governmental organizations committed to strengthening women's empowerment, participation, and leadership in their communities. Each of these four organizations extensively reviewed and critiqued drafts of this handbook at every stage, contributed to its strategy, design, and content, and evaluated it for effectiveness, relevance, and cultural appropriateness.

Leading to Choices is a prototype handbook that is customized and adapted for local use in workshops in Africa, Asia, and the Middle East. Participants in these workshops are the staff and constituents of the partner organizations as well as students, professional women, government employees, teachers, and political activists, among others. Field project coordinators undertake the process of customizing *Leading to Choices* for each community. They direct the local testing processes, assess the relevance and cultural appropriateness of content, and facilitate the development of additional material that is locally useful. The final country-specific leadership handbooks are language/idiom, culture, and issue appropriate learning tools women may use to develop participatory leadership strategies.

About the Collaborators

Women's Learning Partnership for Rights, Development, and Peace (WLP): WLP is an international, non-governmental organization that seeks to empower women and girls in the Global South to re-imagine and re-structure their roles in their families, communities, and societies. WLP achieves this goal through forming partnerships with women's organizations in the Global South, creating leadership training curriculum and materials, and engaging women in the production of information and knowledge. WLP produces culture-specific multimedia tools for radio, video/television, CD-ROM, and the Internet that strengthen women's participation and leadership in building civil society.

Association Démocratique des Femmes du Maroc (ADFM): ADFM was established in 1985 as an independent association to defend and promote the human rights of women, and to foster equitable policies and social practices. As one of the largest NGOs in Morocco focused on the rights of women, ADFM has been successful in forming networks with governmental and civil society institutions regionally and worldwide. ADFM aims to reinforce the rights of women through advocacy, awareness raising, literacy campaigns, and education. In particular, ADFM has created a Center for Female Leadership, which seeks to increase women's participation at all levels of decision-making.

BAOBAB for Women's Human Rights (BAOBAB): BAOBAB is a non-profit, non-governmental organization working for women's human rights and legal rights under religious, statutory and customary laws, especially those geared toward Muslim women. BAOBAB works with legal professionals and paralegals, policy makers, women's and human rights groups, other NGOs, and members of the general public. Its programs promote human rights education and particularly women's human rights. BAOBAB sponsors women's rights training and education projects, and programs to enhance understanding of women's rights with a view to influencing social and government policies.

Women's Affairs Technical Committee (WATC): WATC is a coalition of women affiliated with five political parties in Palestine, six women's studies centers, local and international human rights organizations, and many politically independent professional women. Established in 1992, WATC works to eliminate discrimination against women in the pursuit of a well-established, democratic society that respects human rights. The aims and objectives of WATC include developing young women's leadership skills, increasing women's political participation at all levels, and empowering and supporting existing women's rights organizations. WATC achieves its objectives through training, networking, advocacy, campaigning, and an educational media presence.

Introduction: Premises, Purposes, Objectives, and Structure

Premises

The concepts and learning exercises in this handbook are based on four premises. ***The first is that in most communities, men are perceived as dominant and women as subordinate.*** This assumption is complex because concepts like dominance, power, and leadership do not have the same meaning across cultures and communities. Even within communities individuals may value various human characteristics or interactions differently. For instance, resolving a dispute between two neighbors with a well-placed punch may seem to some to demonstrate weakness on the part of the person throwing the punch. To others, the capacity to exercise physical power in a conflict may demonstrate strength.

The second premise is that not only women but all of society will gain politically, economically, and culturally by leveling the power imbalance between men and women. Studies in disciplines as diverse as anthropology and international development share the same conclusion: there is a direct causal relationship between women's involvement in social life and the strengthening of values, attitudes, and behaviors that reflect free, fair, and tolerant social interaction. Achieving sustainable development in developing countries, or in less developed areas within developed countries, is unlikely in the absence of women's leadership. Nevertheless, the processes by which power is measured, multiplied or divided, and ultimately shared between men and women must necessarily be unique to each society, community, or even family that undertakes them. There is no single right path to women's advancement any more than there is a single right path to economic advancement or political advancement.

The third premise is that good leadership—leadership that serves both women and men, poor and rich, and the powerless and powerful—is inclusive, participatory, and horizontal. This new leadership avoids the presupposition that certain individuals or classes of individuals have the innate right or authority to make decisions for others. Instead, leadership should be about capitalizing on the ideas and skills of as many individuals as possible and appropriate in a given situation. Moreover, leadership skills cannot be separated from relationship skills since the merit and productivity of a leader is dependent on the quality of her interactions with her collaborators, supporters, or followers. Although there is no finite list of characteristics or qualities that defines a good leader in all situations, she is generally an effective decision-maker who is visionary and who works with others to ensure democratic and egalitarian objectives. A good leader is also conscious that the processes—the means by which she carries out her objectives—are just as important as the objectives themselves.

The fourth premise is that inclusive, participatory, and horizontal leadership is founded on effective communication. How citizens communicate with authorities, how parents communicate with their children, how colleagues communicate with their peers—each of these is a leadership interaction in a microcosm. In an age when information is one of the world's most valuable commodities and those who have the greatest ability to generate and distribute information have the greatest power, women's leadership is very much contingent on our capacity to communicate information, ideas, and perspectives among ourselves and to the rest of the world. Communicating well, like good leadership, is about how we speak to one another, work together, and make decisions. Furthermore, as technology plays an increasingly important role in communication worldwide, women's access to and productive control and ownership over communication technologies will have great bearing on women's leadership potential.

Purposes

Leading to Choices: A Leadership Training Handbook for Women is intended to be used as a learning tool and a primer on leadership training. Unlike other leadership training guides that emphasize the "how to's" of running for political office, managing a company, or dressing for success, this handbook addresses women's empowerment and communication strategies. It aims to enable the reader or a workshop participant to identify for herself and develop the best means to communicate, listen, build consensus, create shared meaning, and foster learning partnerships at work, at home, and in her community.

Objectives

Our objective in producing this handbook is to create a tool, adaptable for any community, to enhance women's participation and leadership in various spheres of social interaction and decision-making. Our ultimate goal is to play a part in creating conditions for the fair and balanced treatment of both men and women worldwide. Women's leadership, like women's participation or women's power, does not need to signify men's loss of leadership, participation, or power. True leadership leads to greater choices for everyone.

Structure

The next chapter in this handbook—entitled "The Building Blocks of Leadership: Leadership as Communicative Learning"—sets the contextual framework for the handbook and is intended for use primarily by facilitators. It explores the foundations of a new kind of leadership that is participatory, horizontal, democratic and, most significantly, that empowers women. This chapter is followed by "Communicating in a Workshop Setting: Guidelines for Facilitating." These guidelines are useful not only for facilitating the leadership training sessions in this handbook, but can be used more generally as a resource for facilitating any type of meeting. The handbook's twelve workshop sessions cover leadership development themes ranging from strategies to enhance one's personal leadership potential to lessons on creating and strengthening institutions through developing horizontal leadership models.

Just as there is no single set of qualities or characteristics that define a leader, there is no single approach to conveying leadership skills. In *Leading to Choices,* in addition to the leadership content, the learning process that underlies the handbook is itself designed to empower workshop facilitators and participants. The sessions presented herein are guidelines only, changeable and adaptable for the communities in which they are used. For instance, the biographies of influential people and stories about successful organizations are only illustrative starting points for discussion and can be substituted with biographies and stories more relevant or familiar in each setting.

The handbook's sessions are divided into three parts. In Part I, "Developing the Self for Leadership," Session 1 examines diverse definitions and conventional and unconventional characteristics of leadership. Session 2 helps the reader or workshop participant explore her own capacity for leadership. Session 3 focuses on how leaders begin with a vision, an idea or inspiration, that they then challenge themselves to turn into action.

Part II is entitled "Communicating with Others." In this section, Session 4 considers individual leaders' communication strategies and those of the workshop participants. Session 5 examines the value of compromise, negotiation, and embracing partners with different viewpoints to effectively carry out one's aims, and Session 6 examines strategies for empowering others so that one's leadership efforts have a wide and long-lasting impact.

Part III is entitled "Creating Learning Partnerships." In this section, Session 7 explores ways in which an organization's staff and constituency come together to establish a shared vision. Session 8 works through the process of developing an organizational plan of action, and Session 9 looks at ways to capitalize on the diverse strengths of individuals and on methods of cultivating the different skills of staff, members, and constituents involved in an organization. Session 10 discusses the components of organizational mobilization strategies, including the articulation of a goal, finding appropriate personnel, and using resources effectively, while Session 11 considers the strategies of an effective collaborative partnership in coordinating a women's rights campaign, and Session 12 examines diverse criteria for a successful learning organization.

To assist with custom designing workshops, this handbook's appendices offer alternative culture-specific sessions, ideas for alternative lesson and exercise facilitation tactics, and strategies for enhancing communication among workshop participants. The alternative sessions are found in Appendix A with a note that suggests possibilities for the session it might replace. Appendix B provides a menu of the tools used by experienced facilitators to generate discussion and interest in workshops. Workshop facilitators are encouraged to be flexible about the structure of the learning environment, adapting methods and strategies that will work best with their workshop group and abandoning methods and strategies not as useful or relevant. Appendix C, on participative listening, provides suggestions for effective listening and productive dialogue. Appendix D provides bibliographical resources on leadership and Appendix E lists some non-governmental organizations around the world that have programs geared to fostering women's leadership. Appendix F lists the members of the International Advisory Council (IAC), a network of experts representative of diverse professional, cultural, and religious perspectives that explore and fine-tune the legal, political, and socio-cultural information provided in WLP's leadership curriculum.

The Building Blocks of Leadership: Leadership as Communicative Learning

Mahnaz Afkhami

This handbook is about women and leadership in an age of information revolution. We focus on women because (a) they constitute a majority of the world's population, (b) they have been largely excluded from the processes that have shaped our lives in the past, and (c) they must play a far more significant role in these processes in the future if we are to create a better world for ourselves and for our children. We focus on leadership because as leaders women can influence and steer the future toward the ideals that we seek—freedom, equality, justice, plenty, and peace for all. We focus on information technology because it is the driving force that shapes the structure as well as the boundaries of economic development, social justice, and individual freedom in the twenty-first century.

Women, Information, and Empowerment

Women's Access to Power Is Limited

Women have become far more active in the affairs of their societies over the past several decades, but they are still far from where they should be both in the private and public spheres. Women's participation in managerial and administrative posts is around 33 percent in the developed world, 15 percent in Africa, and 13 percent in Asia and the Pacific.[1] In Africa and Asia this percentage—small as it is—reflects a doubling of the numbers in the last twenty years. Women's participation in higher levels of economic decision making remains minuscule, even in the West. Of the 1,000 most valuable publicly owned companies in the United States in the year 2000, only three have women CEOs.[2] In most places in the world, work is segregated by sex. Women tend to be in clerical, sales, and domestic services and men in manufacturing and transport. Women work—on average and across the world—more hours than men each week, but their work is often unpaid and unaccounted for. Where women do the same work as men, they are paid 30 to 40 percent less than men. In the United Nations system, women hold only nine percent of the top management jobs and 21 percent of senior management positions, but 48 percent of the junior professional civil service slots.[3] Governments have so far been little inclined to accommodate women's vocational needs.

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[1] United Nations, *The World's Women 2000: Trends and Statistics*, New York: United Nations, p. 130.

[2] From "A Start-Up of Her Own," by Marci McDonald, *U.S. News & World Report*, May 15, 2000.

[3] United Nations, *The World's Women 2000: Trends and Statistics*, New York: United Nations, p. 167.

Gender disparity does not result from any single historical condition such as social habits, religion, economic relations, or the laws; rather, it springs from a spectrum of causes. Most women are aware of the complexity of the social order that so unjustly deprives them of the opportunity to realize their life potential. Just as importantly, they are aware that they are a part of that order. Many women now realize that their problem is not simply how to contend with men, but also how to re-imagine and help reconstruct a social order that has entrapped both men and women. In the twenty-first century, women will increasingly have to take on the burden of defining what a good and humane life looks like, and work to achieve it as they become players in a world that is increasingly integrated and complex. We know that in some societies—for example, in Scandinavia—where a critical mass of women has entered the political arena,[4] gender relations and, as a consequence, social relations generally, have become significantly fairer and more egalitarian. To play their role properly, women everywhere must become far more involved in the affairs of their respective societies. Women must become empowered.

A Formal International Consensus Exists on the Need for Women's Empowerment

We now have a formal international consensus on the need for empowering women. This consensus, reached at the United Nations Fourth World Conference on Women (Beijing, 1995), is reflected in the *Beijing Platform for Action.* The document states:

> The Platform for Action is an agenda for women's empowerment. It aims at removing all the obstacles to women's active participation in all spheres of public and private life through a full and equal share in economic, social, cultural and political decision-making. This means that the principle of shared power and responsibility should be established between women and men at home, in the workplace and in the wider national and international communities. Equality between women and men is a matter of human rights and a condition for social justice and is also a necessary and fundamental prerequisite for equality, development and peace. A transformed partnership based on equality between women and men is a condition for people-centered sustainable development. A sustained and long-term commitment is essential, so that women and men can work together for themselves, for their children and for society to meet the challenges of the twenty-first century. . . . The Platform for Action emphasizes that women share common concerns that can be addressed only by working together and in partnership with men towards the common goal of gender equality around the world. It respects and values the full diversity of women's situations and conditions and recognizes that some women face particular barriers to their empowerment.[5]

[4] In 1995 the Swedish cabinet became the first to have an equal number of men and women as members. Since then, changed policies in social welfare, environment and military expenditure, for example, have reflected the new deployment of political forces.

[5] "Report of the Fourth World Conference on Women," *Covenant for the New Millennium: The Beijing Declaration & Platform for Action* (Beijing, September 4-15, 1995), Santa Rosa, California: Free Hand Books, 1996, pp. 7-8.

Information Technology Drives the Evolving World Order

The communications revolution is changing the nature of power. Information and knowledge have become pillars of modern capability, controlling both the means and relations of production. Modern communication—mastering time—has drastically reduced distance making everyone potential neighbors. Information technology has made communicating globally almost as easy as conversing locally, forcing governments and companies to reorient themselves to the requirements of global competition. Nation states are being pressured by the conflicting demands of global competition and local justice. The new paradigm, broadly called globalization, suggests new forms of relationship and power. No one can tell with assurance whether the evolving situation harbors good or ill for the human race. We may be sure, however, that unless we harness the evolving technology, the future, potentially so bright, will happen to us darkly without our knowledge, input, or acquiescence. Because of these modern information technologies' empowering properties, the twenty-first century will offer women new opportunities but only if women prepare to take advantage of them.

Information Technology Is Complex and Hazardous

The technology that drives the new global economy is self-propelling, multi-faceted, and complex. It moves across borders. It takes new forms and capabilities as it grows, creating new conditions that demand corresponding adjustments on the part of individuals, communities, and nations. Individuals, groups, or nations that are more familiar with its structure and dynamics will be in a better position to reap its rewards. Those that are not familiar with the new information technology and are not participants in its use, making, or deployment will not be able to compete. The new technology, indifferent to human suffering, does not accommodate humane needs unless we harness it and make it do so. Because information technology creates power, it is inimical to human weakness. We will not overcome its negative effects by grumbling or pleading. What we must do is to discover ways and means of becoming competent enough to mold its powers to our uses. This is fundamentally a problem of education; however, to deal with it efficiently we need to approach it politically, that is, by providing the kind of leadership that builds communal consensus and leads to communal decisions.

Information Technology Offers the Potential for a Better Future for All

Information technology can help us gain the knowledge, leadership, and consensus we need to work toward the life we seek. The new information technology can be transferred relatively inexpensively to all parts of the world to support national and global policies that help disadvantaged individuals and communities become participants in the decisions that affect their lives. The twentieth century ushered in phenomenal advances in science and technology. As a result, the twenty-first century has the potential to bring extraordinary improvements in human life. Scientific advancement has given us the power to eradicate many life-threatening diseases, to prolong life, to change the nature of work, and to provide for a decent living for everyone. We now can create, accumulate, and transmit information and knowledge across the

globe at high speed and relatively very little cost. We can leapfrog the foundational problems that hindered so many developmental efforts in the past for want of timely communication and interaction.

The Need to Close the Digital Divide

We are, however, faced with an information divide—a digital divide—resulting from unequal access to information and knowledge and unequal capacity to use the information and knowledge for development, but also for gender freedom and equality. There are more computers in the United States than in the rest of the world combined.[6] Women everywhere, but particularly in the developing countries, have less access to modern technology than do men.

We need to bring access not only to the poorer countries but more so within every country to the less advantaged segments of the population, chief among them women and girls. We need to bring the potential for the use of the Internet to all of the peoples of the world and that includes not only the hardware and training in the use of the machines, but also culture-relative, language-relevant, and community-created material. The marginalized and excluded peoples of the world must become not only consumers of information created elsewhere but creators of knowledge that they and others use. We all will be richer if we partake of the diversity of human experience and wisdom across the globe. If we meet the challenge of reaching out and including all, we will have a world where human beings will enjoy dignity, prosperity, equity, and justice. If we fail to meet this challenge, we will end up living in a world of which we cannot be proud.

Leadership and Learning Societies

Most of us live in societies that are hierarchically organized and command-oriented. The locus of command may be home, community, the political arena, or the economy. The structure of command nurtures and is nurtured by a culture of obedience that at once sustains and camouflages a pecking order by producing a system of authority. The role of authority is to legitimize command relations by creating consent. In the absence of authority, everyone in the command relationship becomes a potential bully or wimp. This cannot be the ideal relationship we seek. Rather, we look to a different kind of society where men and women turn to one another not as objects in social functions, where one commands and the other obeys, but as genuine communicating beings. We look at leadership in a learning society as a means of nurturing genuine beings who look to one another for community and meaning. Yet in order to move toward learning societies, we need to start from where we are.

For most of us the term leadership evokes energy, determination, and power used to achieve some worthy goal. One is a leader if one convinces others to do one's

[6] United Nations Development Programme (UNDP), *Human Development Report 1999*, New York: Oxford, 1999, p. 62.

bidding. In this interpretation of the term individuals in authority are in a better position to lead. However, this is not always the case. We know from experience that many individuals who are in positions of authority—fathers, bosses, landowners, and professionals, for example—are not leaders. On the other hand, many of us have come across individuals who are not in any observable position of authority though we feel they are leaders because they influence their environment. Is leadership then a personal quality? Is it a trait that some people possess while others do not?

What Leadership Is Not

One way to begin a discussion of leadership is to state what it is not. Let us begin with the obvious. Most of us would agree that leadership is not the same as the capacity to employ force or coercion. It is possible to force people to do what we want them to do by threatening them with some kind of deprivation or punishment. A father threatens to punish his son because the son has failed in one of his classes or neglected his chores around the house. A superior in the office threatens to withhold an employee's bonus unless the latter improves her performance. We may feel that these types of actions are negative reactions to circumstances that need not have occurred if leadership had been exercised. The father, for example, might not have needed to punish his son or the superior his subordinate if effective communication had been used to reach a better understanding.

These examples tell us that leadership is not the same as authority whether in legal form, such as a parent's authority over her offspring, or in traditional form, such as a superior's authority in a hierarchical organization. A father may demand a service from his son and the son may perform it simply because he feels that the father has the right to ask it. A subordinate usually acts according to a superior's directives as long as the directive falls within the purview of the superior's authority and therefore the subordinate feels that the superior has the right to issue the directive. This is what we usually mean by an exercise of legitimate authority. Legitimate authority has the advantage of rendering the use of force unnecessary, but it is also different from leadership.

We know from our everyday experience that certain individuals have a kind of personality that commands respect and compliance. They influence others by their charisma. Charisma, however, is also not the same as leadership. Charisma is an innate quality, possessed by few, denied to most. Leadership, on the other hand, is a property of communication, potentially available to everyone. Many individuals who are not charismatic, nevertheless, prove to be great leaders. Leadership, then, is neither force nor traditional, legal, or charismatic authority, though each of these concepts may be present in the leadership process. Individuals in command positions may or may not be leaders. Leadership situations, therefore, should be conceptually differentiated from command situations or command structures.

Leadership and Communication

To lead is to communicate. For leadership to exist, we need at least two people who in some way relate to each other. No one can lead in isolation. Leadership, therefore, is a form of communication. How one leads has a lot to do with how one communicates. In a hierarchical organization, the communication system is organized mostly vertically. So is leadership. The superior assigns tasks and shows the way; subordinates follow and report the results. This system superficially appears efficient, but it is not because it tends to perpetuate the sort of relationships that most of us would not condone.

Communication in a learning society follows a different pattern. It is not vertical, but horizontal. It is always two-way. It has nothing to do with force or authority. It rejects hierarchy. It is always demonstrated in the form of a dialogue. Everybody participates; everybody learns. The pattern of leadership in this system follows the pattern of communication. Everybody is at once a potential leader and follower, or rather, everyone is a leader working with other leaders to achieve a common understanding of the issue at hand, the options available, and the choices to be made. Everyone works toward a common meaning, a vision of life that all may share.

This notion of leadership may appear somewhat whimsical at first, but it is not. It may appear utopian because we are used to the hierarchical form of communication. Hierarchical communication is what most of us have known at home, in school, at work, and in places of worship. Because this is how we have been brought up, we must work diligently to break our old habits. Once we accept the possibility that we can learn and decide together, we will be on our way to a significantly different and more productive interrelationship creating a far better future.

Leadership in Learning Societies

Leadership is an influence process; it is about going somewhere. To go somewhere, one needs to have a goal, a vision. So leadership is about developing a vision. A vision is more than just setting a goal. It involves a picture of the good, an ideal, an idea of what the work we do would look like if we did it well. Leadership, therefore, cannot be aimless. It has to have direction or it is not leadership. But how do we go about defining the goal, setting the direction, launching implementation, and identifying the criteria for measuring success? Must the process follow the pyramid model?

Since we begin from social conditions attuned to vertical leadership, we need to talk about the leading ideas that can help us make the transformation to leadership in learning societies.

Organizing Learning Societies

Because horizontal leadership is based on give and take, the end is never quite settled until a community of vision and meaning is achieved. Ends and means are in flux and no end is important or sacred enough to justify all means. This does not mean that participants do not hold strongly to their opinions or do not think highly of

certain ends; rather, they approach the issue in a framework that is significantly different from the hierarchical model. The framework for leadership in learning societies may consist of the following components:

Organizational Fluidity: The organization of learning is fluid and changes as learning progresses. Leadership is realized as organization and learning interact—organization becoming learning and learning becoming organization. Learning, in such a setting, is not only transformation of thoughts and behavior, but also constant modification of relationships among members of the organization. In learning societies, organization is not a number of offices connected by arrows of authority, but living, orderly interaction among real human beings.

Orderly Distribution of Power: To achieve organization as learning and learning as organization, it is necessary to disperse power in an orderly manner. To delete arrows of authority does not mean chaos. It means, rather, that order is generated by interacting individuals who hold attitudes, sensibilities and skills that favor dialogue and promote community of meaning among contributing participants.

Mutual Respect: Leadership in learning societies depends on the ability of participants to converse with one another as equal and whole human beings. Horizontal leadership places a premium on conversing individuals who respect one another and one another's opinions—even when they differ.

Voluntary Assent: In a learning organization, authority does not evaporate. It exists and plays an important role in achieving the common vision. However, it is based on voluntary assent, not a set of rules or threat of force. It is not mandated; rather, it emerges as dialogue proceeds.

Systems Thinking: A learning organization is aware of the relationships among the parts as well as the relationship between the parts and the whole. It develops systems thinking. Participants know that their identity and their actions achieve full meaning only when viewed as part of a larger whole. Systems awareness gives the dialogue a strategic dimension. It relates objectives to resources within the context of changing time and space.

Learning societies may be organized in various settings, including formal organizations. Indeed, most successful leaders within formal organizations use communication skills that correspond to the characteristics outlined above. The goal is to align formal relationships with the processes that lead to learning societies.

The Ethic of Leadership in Learning Societies

We have already emphasized that leadership is not force, authority, or command. Rather, it reflects a way of relating and dealing with others in a given frame of reference. In order to exercise leadership in a learning society, we need to establish a suitable framework for it. The framework would include the points we mentioned above. However, setting up such a framework presupposes that attitudes, traits and dispositions already exist which will help produce and sustain the framework,

when in fact these attitudes, traits and dispositions must be learned. They are part of the process of organizing learning as leadership or, conversely, leadership as learning. This process and its outcome is called "the ethic of leadership" in learning societies.

Let us begin with a simple observation. Some individuals believe that people are basically lazy and unless forced or manipulated they will neither work nor produce results. Other individuals believe that people are by nature creative and productive and want to work. What they need is a friendly environment where impediments and obstacles do not block their creativity. This is more than a difference of style. It is two contradictory ways of looking at the world. The first outlook produces command structures within a hierarchical order. The second is more at home in environments that encourage dialogue and communication. Clearly, our learning organization must encourage personal traits that produce the second outlook if we are to cultivate the ethic of leadership in learning societies. How do we encourage the second outlook? What are the components of the ethic of leadership that we seek?

Attitudes Toward Others: The attitudes we hold toward others are important. We must learn to see others as genuine, whole human beings intent on doing good. We must think that they want to learn to become better individuals, and to work not primarily for rewards or glory, but to achieve the vision that their work inspires. More than anything, they wish to be recognized as whole and complete human beings. Our attitude may not determine what in fact other people are like. But it does suggest what sort of person we are or wish to become. We need to transcend ourselves, to achieve self-mastery, to become humble, open, teachable and flexible.

Commitment to Values: We must nurture the right values and commit to them. By right values we mean ideals that take us beyond ourselves to a belief in the possibility that we can work together to make the world a better place in which to live. Commitment to values gives meaning to our cooperative work beyond the immediate activity by connecting the outcome of our work to a higher and more encompassing purpose. It enables us to stand for something beyond ourselves.

Sensitivity to the Needs of Others: The ethic of leadership in learning societies demands not only that we serve others, but more importantly that we want to serve others. This is sometimes called servant-leadership.[7] But just wishing to serve others is not enough. We must learn how to become sensitive to the needs of others. We need to develop the ability to empathize, to place ourselves in other people's shoes, to see the world through their eyes. To do these we need to overcome our prejudices and antipathies, avoid harsh judgments, learn not to impose our ideas on others, accept diversity, control our anger, weigh the positive in others, recognize talent, and forgive.

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[7] See Larry C. Spears, ed., *Insights on Leadership: Service, Stewardship, Spirit, and Servant Leadership*, New York: John Wiley, 1998.

Measuring Achievement as Development of Human Potential: The ethic of leadership in learning societies places a high value on achievement. However, it considers a job well done only when the framework suited to leadership as learning is strengthened. It measures achievement and productivity in terms of the added value for developing human potential. It stresses trust and assumes that generating authenticity, sincerity, and enthusiasm in participating members is the best way of raising productivity.

Patience and Perseverance: The ethic of leadership in learning societies emphasizes endurance. One cannot learn, teach, or train without endurance. To achieve the right attitude for leadership in learning societies we must learn to face hardship and to grow through adversity. Courage, patience, dedication, perseverance—these are some of the qualities needed for success as a leader.

Teamwork: The ethic of leadership in learning societies demands that we work, communicate, and grow as a team. Teamwork is the nature of learning organizations. Teamwork involves respect for others, appreciation of diversity, and generosity at the individual level, and the ability to resolve conflict, bring people together in decision-making and decision-implementation, and build teams at the organization level. But it is more. It is within the team that we learn the essentials of leadership in learning societies.

Team Learning: The educational function of teamwork for learning organizations is to help participants develop appropriate mental models that help them build shared meaning through team learning. Mental models are “the images, assumptions, and stories which we carry in our minds of ourselves, other people, institutions, and every aspect of the world.”[8] They act as prisms through which we see the world. They are the foundation of our cultural outlook connecting our facts, values, and affections. Because we are products of cultures that have been historically hierarchical, most of us have mental models that are not friendly to the presuppositions of learning organizations. We therefore need to develop and where necessary change these models. However, changing mental models is not easy because they are entrenched deep in our psyches and are not always consciously thought out and analyzed. Good teamwork should help us dislodge them from our unconscious and bring them to our consciousness so that we can analyze and if necessary change or adjust them. Team learning involves the sort of dialogue that helps produce synergy—that is, coordination, unity, and a sense of cooperation that makes the whole larger than the sum of the parts. Synergy, of course, does not mean that everybody agrees on everything. It means that because members have learned to value and respect each other they can contribute to the process that will produce a result which all can appreciate as their own.

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[8] Peter M. Senge, Art Kleiner, Charlotte Roberts, Richard B. Ross, and Bryan J. Smith, *The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organization*, New York: Currency Doubleday, 1994, p. 235. For a fuller discussion, also see Warren Bennis and Joan Goldsmith, *Synchronicity: The Inner Path of Leadership by Joseph Jaworski*, San Francisco: Barrett-Koehler, 1998, and *Learning to Lead: A Workbook on Becoming a Leader*, Cambridge: Perseus, 1997.

A Framework for Leadership in Learning Societies

What has been discussed so far may be summarized as a framework for developing leadership in learning societies. Leadership as learning is:

Gender-Inclusive: Ideally, men and women become partners in defining, working for, and achieving goals that benefit all. A purpose of this handbook is to demonstrate that such a partnership is possible and must be attempted if we are to succeed in achieving the social, economic, and political frameworks that help us reach the goals of a good, dynamic, and fruitful life. It also shows us that most everyone can be a leader if the concept is formulated constructively. Thus, although this handbook focuses on women, it is useful for men as well. Indeed, it will be most successful when men also participate in giving it shape and substance.

Communicative: Individuals talk to each other about matters they consider important. Such communication is meaningful. Everyone has something to contribute and every instance of contribution becomes an instance of leadership. A purpose of this handbook is to show that it is possible to convert an amorphous gathering into a communicative society by investing it with meaning and that the process defines and determines the parameters of leadership.

Purposeful: A major function of a communicative society is to define and elaborate a purpose. To define and elaborate a purpose is to engage in a learning process. At the same time, it is engaging in exercising power. The form that the process of defining purpose takes tells us much about the political characteristics of the communicative society. It tells us whether it is democratic or authoritarian, egalitarian or elitist. A purpose of this handbook is to distinguish between the two processes of defining purpose.

Democratic and Egalitarian: In a communicative, participatory society, participants respect and value each other as whole human beings. The process by which individuals' respect for each other unfolds as they define goals also defines the nature and quality of leadership. A purpose of this handbook is to help us move toward democratic and egalitarian forms of defining our goals, even when our cultures tend toward elitism and authoritarianism.

Means-Sensitive: "The ends do not justify the means" is a well-known principle of ethical behavior across the world. This principle means that ethical people do not use unethical means to achieve goals regardless of their importance or immediacy. On the other hand, a close relationship exists between ends and means; realistic goals cannot be selected without also making a full and honest accounting of the human or material resources actually or potentially available for realizing them. Not making a full and honest accounting of the means at our disposal leads us to look for unrealistic goals.

Best Realized in a "Learning Society": We do not mean to define precisely what a "learning society" is in this handbook. We may say, in a general way, that a learning society is a framework for developing "leadership as learning" and it has, as a minimum, the characteristics outlined above. How these characteristics are shaped will depend largely on the culture of the society where developing and exercising such leadership is attempted.

A major function of this handbook is to invite us to look attentively and creatively at leadership as learning and the possibilities the concept produces for women. This concept of leadership in relation to learning is weaved into our sessions throughout the handbook.

Communicating in a Workshop Setting: Guidelines for Facilitating

These guidelines are to help you, the workshop facilitator/coordinator, understand the learning objectives of the workshop sessions and achieve your own objectives for facilitating discussions and exercises. As a facilitator, you are tasked with monitoring and steering each session's learning process. Unlike a traditional teacher or trainer, you are not responsible for leading the group to any specific conclusions or understandings. Rather, your responsibility is to create a space for workshop participants in which they, and you, can learn from the ideas and experiences of others, disagree within a safe environment, and work together to form consensus. You will create that space through careful pre-planning of room and materials set up, and by engaging in facilitation tactics that promote mutual respect, thoughtful discussion, and an atmosphere of collaboration.

Learning Objectives

Inclusive, participatory, and horizontal leadership rests on the ability to engage in certain leadership strategies, most importantly: *communication, listening, building consensus, creating shared meaning, and developing learning partnerships.* These strategies are among those addressed in the workshop sessions. At various points during the workshop you may wish to discuss the meaning and relevance of these concepts in greater detail.

Communication: All leadership begins with effective communication. Leaders must be skilled at conveying their ideas and goals to others. Good leaders are good at observing, listening, articulating, and communicating. For this reason, the workshop sessions all emphasize strengthening communication skills. The initial sessions focus on self and personal communication skills, and the later sessions address communication within teams and between institutions.

Listening: Leaders are strengthened by listening to the perspectives and objectives of others. Listening is not confined to hearing what a supervisor, colleague, or competitor says, but includes valuing and giving credit to their suggestions and opinions. An effective listener, like an effective leader, is one who learns from what she hears.

Building Consensus: Building consensus is an important decision-making process for successful leadership. Through dialogue, individuals within groups, teams, or larger organizations come to understand the points upon which they agree. Decisions are formulated with a mutual understanding of options and possibilities.

Where differences of opinion remain, no action is taken by the group. Although at times consensus building can be frustrating and time-consuming, it leads to agreed upon decisions that everyone can support and follow.

Creating Shared Meaning: Small groups and large institutions can benefit from the creation of shared meaning. Through dialogue, consensus building, and shared experience, a core set of values and principles evolves in which everyone has to some degree participated in formulating and in which everyone has a stake. Shared meaning is an adaptive and flexible approach to goal setting that is influenced by a group's composition and the passage of time. When a group creates shared meaning, each member operates within a framework in which she shares ownership and responsibility.

Developing Learning Partnerships: The outcome of a partnership reflects the thinking and activities of its participants. An institution whose members execute directions efficiently and effectively is not a learning partnership if the participants do not question the relevance of their activities, evaluate their capacity for improvement, or share lessons they have learned. Developing a learning partnership is an inward-looking, collective-learning approach to institutional development. It involves self-awareness and self-reflection as well as group-awareness and group-reflection for the individuals carrying out the partnership's purpose and activities. Hence, a learning partnership is one in which the participants' interactions result in reflection, evaluation, and knowledge that enhances or accelerates reaching the partnership's objectives. Learning partnerships create dynamic, participatory, and highly productive working environments in which everyone gains knowledge while learning to increase their own and the partnership's capabilities.[9]

Role of the Facilitator

An effective facilitator listens and learns along with the workshop participants. Your role is to organize the meetings and guide the participants through the workshop exercises. You do not need to be an expert on leadership or know all the answers. Successful discussions will result in input from all the group members.

Directing Conversation: Sometimes you may wish to steer the group's conversation in a new direction through thoughtful inquiry. Your job is not to direct the outcome of conversations but merely to steer the direction of the discussion while keeping in mind that there are no correct or more valid opinions. In this way you can ensure that everyone contributes to the learning and knowledge sharing. A good facilitator creates a trusting, neutral environment in which everyone feels safe to express her honest opinion without being judged or attacked. This includes helping participants to feel comfortable enough to disagree with others in a thoughtful and respectful manner. Do not be concerned if there are lengthy silences between comments. These periods are moments when participants can pause for reflection and summon the confidence to speak up.

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[9] For a fuller discussion, see Peter M. Senge, Art Kleiner, Charlotte Roberts, Richard B. Ross, and Bryan J. Smith, *The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organization*, New York: Currency Doubleday, 1994.

Stimulating Discussion: Throughout the handbook's sessions, questions have been posed to stimulate discussion and debate. The questions are meant only as guidelines to lead the group to explore diverse leadership themes. As long as the group is engaging in relevant and valuable discussions, you should feel free to let conversations deviate from the posed questions. Moreover, you may decide to use different methods of setting up the exercises or tactics for posing questions than are described in this handbook (for additional suggestions, see Appendix B). If you have identified individual participants who may be shy or lack the courage to speak up, you can always suggest your own opinion and ask one of them to comment on what you said. So long as you remain sensitive to the needs of the individual participants and to those of the group, are tactful and affirming, and share the responsibility of learning, you are partaking in effective facilitation.

Keeping to the Agenda: At times, a facilitator can best guide a discussion by being an effective timekeeper and reminding the group of the session's agenda. Although workshop group sizes will vary, it is almost always helpful to encourage participants to keep their comments relatively short, not letting one person or a few people monopolize the conversation. This is particularly necessary for those exercises that involve interventions or storytelling from every participant. A diplomatic way to remind participants to keep their comments relevant to the topic being discussed is to direct your suggestions and instructions to the whole group rather than singling out an individual. Also, consider encouraging participants to listen to what the others are saying and to build upon previous comments.

Sharing Responsibility: Although you are responsible for guiding each workshop session to completion, you do not need to be in charge of every activity or facilitate every discussion. Sharing responsibility can and should be part of organizing the workshop sessions. A simple step is to encourage participants to volunteer to take notes for the group, read aloud instructions or narratives from the handbook, and/or to facilitate the discussions. Reassuring a participant that she should not worry about her spelling if she is taking notes, or her pronunciation if she is reading aloud, can go a long way toward making her feel comfortable and inspiring others to volunteer.

Joining In: It is up to you whether you want to join in discussions. However, keep in mind that because you are organizing each session and are to some extent "in control," participants may give added weight to your opinions and suggestions. Therefore, it is important that you limit your interventions, and that when you do express an opinion you qualify it as your own perspective and not the *only* perspective.[10]

Enjoying Yourself: Remember that you are also participating in the workshop to gain knowledge and to have fun. Enjoy yourself!

[10] For an excellent list of what facilitation is and is not, see "Part I: Facilitating Learning," in *In Our Own Words*, by Nancy Flowers, Bethesda: Sisterhood Is Global Institute, 1999.

Role of the Participants

Participants come to workshops for a variety of reasons, with a wide spectrum of preconceptions and expectations about what will take place. Regardless of their level of experience or professional status, the participants' role is to be both student and teacher, to learn as well as to share knowledge. Workshop sessions are most successful when participants listen attentively, ask questions, and challenge assumptions. Participants are responsible for contributing to discussions, working collaboratively in partnerships or as part of a larger team, and evaluating the process and progress of the sessions. Everyone participating in the workshop will benefit by contributing to a gracious and respectful atmosphere during the workshop.

Setting Up the Meetings

It is important that you come to the meeting sessions prepared. *Review the material* to be covered beforehand to make sure that you understand the handbook's intended objectives and your own objectives for the workshop and for each session. Determine what materials you will need and make sure you plan to have enough of everything. Sessions can take place in an office, public facility, private home, or anywhere there is *quiet and privacy,* and where participants will feel comfortable.

You may instruct participants to bring their own *pens and paper,* or you may supply them yourself. Depending on the room and supplies available where the workshops take place, you may wish to bring chalk for a chalkboard or bright marker pens for writing on a flip chart. Alternatively, bring large sheets of paper and tape or tacks to secure them to the walls. The chalk board, flip chart, or sheets of paper are useful for note-taking in front of the group members so that their ideas and concepts can be easily referred to throughout the session. Recording the discussion highlights on paper is particularly helpful because you can keep the written notes for future reference, referring back to the group's ideas in later sessions.

Among the exercises in the handbook are some in which the group is asked to break into teams to carry out an activity. If not all participants have a copy of the handbook, you may choose to make *photocopies of the instructions* for each team. Alternatively, you could write out the instructions in large block letters on a piece of paper and tack it to the wall so that everyone will see it.

Most sessions should last approximately two and a half to three hours. You may wish to supply something to *drink or a snack* to make participants feel more comfortable. Another possibility is to ask the participants themselves to volunteer to bring snacks. It is really up to you and what you think will work best. If you are unsure about what the participants would like or expect, ask them about their preference at the first session. Most importantly, *plan ahead* so that you know in advance what will be needed and how the sessions will be organized.

Some Supplies You May Need

- Pens and/or Pencils
- Paper
- Large paper for highlighting key points
- Tape or tacks
- Flip chart
- Colored markers
- Chalk
- Copies of instructions
- Clock with visible face & minute hands
- Drinks and snacks for a break
- Cups, plates, napkins

The First Workshop Session

When You Arrive

Arrive early for the first session so that you have time to make sure that the room is set up the way you want it. Check whether there is enough light, heat, and/or fresh air. See whether the seats are arranged to your satisfaction. Although it is not required, seating in a circle is often the very best way to organize a workshop discussion. A circle arrangement allows everyone an equal view of the rest of the group and the best opportunity to be seen and heard by the others.

When the Participants Arrive

When participants begin to arrive make them feel welcome. This is especially important if the participants are not already known to each other. If they do not already know you, be sure to introduce yourself and explain that you are the workshop coordinator. If there are snacks available, suggest that participants help themselves and then find a seat near someone else and introduce themselves.

Introductions: Once everyone has arrived, it is often a good idea to go around the whole group and have everyone introduce themselves formally. If the participants already know each other, you can ask them instead to state very briefly their reason for attending or their hopes for the workshop. You should participate in these initial exercises as well. The reason for doing them is to help the group members begin to become familiar with one another and comfortable speaking out.

Explanations: Begin the first session by briefing the participants on what will be discussed and learned over the course of the workshop, and the basic framework of each session (see below). You may find it helpful to describe the learning objectives discussed earlier: communication, listening, building consensus, creating shared

meaning, and developing learning partnerships. Alternatively, you may ask what these concepts mean to the group. In addition, you may choose to:

- Note that each workshop session will last approximately two and a half to three hours
- Describe a typical session format, including when there will be breaks
- Explain that volunteers will often be sought to assist with note-taking, time-keeping, reading from the handbook, and facilitating discussion, among other activities

Structure of the Sessions: The handbook sessions are divided into three sections: Developing the Self for Leadership (Part I); Communicating With Others (Part II); and Creating Learning Partnerships (Part III). The leadership sessions move from personal development to group or team development, to enhancing good leadership at an institutional level. At the beginning of each section is a brief introduction and explanation of the sessions' objectives. It may be helpful to begin the first session by reading or paraphrasing Part I's introduction. Afterwards, be sure to ask if anyone has any questions.

Framework of Each Session

Each session has the same basic structure. However, not all sessions have the exact same types of activities. Depending on its objectives, the session may include the following components:

Introductory Quote: On the page opposite each session is a quote from the introductory chapter entitled "The Building Blocks of Leadership." The quote provides insight into the theme of that particular session, and can be used both as a reference to the chapter on "The Building Blocks of Leadership" as well as a stimulus for discussion.

Session Objectives: Every session begins with bulleted objectives. These are to help participants understand the purpose behind the sessions' exercises and questions, and to help lead the discussions about biographies and stories. It is up to you whether to read the session objectives to the group at the beginning of the session, at the end, or at all.

Before You Start: In Session 1, 9, and 12 there are boxes that provide further guidance for facilitators. They offer helpful recommendations and reminders that are intended to steer facilitators through the beginning, middle, and final parts of each complete workshop.

Suggestions for Facilitation: Every session includes suggestions for facilitation that describe the session's exercise or exercises and the aim of the questions that follow. Further hints regarding methods and tactics of facilitation are located in separate boxes immediately before the text of each session. These boxes also provide references to Appendix B for additional information.

Exercise: Each session has one or two exercises in which group members participate together or in teams. The purpose of the exercises is to underscore certain leadership

and communication strategies. Depending on the composition of the workshop group and your assessment of the participants' needs, you may wish to adapt or amend the structure of the exercises. As no two workshop groups ever approach the handbook materials in the same way, it is important that you remain flexible and responsive to what works best within each group. Questions for discussion follow every exercise.

Questions for Discussion: The questions for discussion have been designed to elicit participants' ideas on specific topics. Each question builds on the previous one to guide the conversation forward. If this is the first time you have coordinated the leadership workshop, it is probably a good idea to follow the order of the questions in the handbook, at least in the earlier sessions. By the later sessions or in future workshops, you may feel that other channels of questioning or additional questions may be more productive. It is entirely up to you. Moreover, you may choose to have a volunteer facilitate a discussion, and she may have her own ideas about how best to direct the conversation. There are no right or correct questions for directing discussions, but it is important to keep the conversation lively, interesting, and beneficial.

Questions Around the Group: Questions around the group are to be addressed to all of the participants. The aim is to get a broad perspective on the variety of opinions or experiences within the group relating to the subject. Although this sort of inquiry works best if everyone participates, it is important that you explain that anyone may "pass" if she does not wish to speak. There are many reasons why a participant may not want to speak, and they should be respected. Nevertheless, if you notice that a group member rarely joins in the conversation and seems reluctant to participate in activities, you should seek her out privately to talk about it with her. Make sure she feels that her ideas are valuable and that she is gaining knowledge through the workshop experience. If she is not, try to find out why and explore whether you can better address her needs through the workshop sessions. No participant should be pressured to continue with the sessions if she feels that she is not enjoying or benefitting from them.

Group Activity: In several sessions there are group activities. These are distinct from exercises because the entire group must participate in collective decision-making as a single unit. Group activities are geared toward developing communication, listening, consensus building, negotiation, and learning partnership skills in an organizational setting. For some participants, operating as a group will be easier than working individually or in small teams. For others, group exercises will be the most challenging. During group activities the facilitator will play an important part in helping the group work collectively on the problem. Remember that others may volunteer to facilitate the discussions during group activities. If a participant is going to facilitate, you should participate in the group activity as a member.

Observations: The observations questions are meant to evoke conversation about the sessions' learning process and structure. The questions give participants the opportunity to describe how they felt during the exercises, and help the facilitator determine which types of exercise activities are most useful for the group.

Workshop Evaluation Questions: At three points during the workshop—in the first, seventh, and final sessions—there is a workshop evaluation. Three types of questions reoccur covering participants' expectations and their opinion on the process, structure, and content of the sessions. The evaluation sections are to help you, the facilitator/coordinator, determine what participants expect and how you and the group might go about meeting those expectations. Sometimes it may be necessary to clarify the scope of the workshop so that there is no misunderstanding about what will be covered in the sessions. It is particularly important during the evaluation process to remember that your responsibility is to listen, take notes, and try to incorporate participants' suggestions and comments into how you coordinate future sessions. Keeping an open mind, a sense of humor, and a flexible approach to the workshop will help you and the participants benefit the most from the evaluation process.

Instructions for the Next Session: Sometimes at the end of a session there will be instructions for the next session. The "homework" is not meant to be burdensome and may be helpful in preparing participants for the following session's exercises and discussions. Nevertheless, the option of giving the instructions is up to you. If you decide not to give the instructions, be sure to leave enough extra time at the beginning of the next session for them.

Concluding the Workshop

Depending on the group, participants may end the workshop with an informal party or some other group activity. In the ninth or tenth session, you may wish to ask the group to begin thinking about how it would like to mark the workshop's conclusion. It is important to plan ahead so that participants leave the workshop feeling that their needs and expectations have been addressed. Before the participants leave after the final session, ask them to fill out the Workshop Evaluation Form provided at the end of the handbook. This form is very useful for adjusting and improving future workshop programs. It is helpful to explain the purpose of the form and to assure the participants that any information they provide is absolutely confidential. Remember to collect the form from all the participants before they disperse.

Leadership development is a lifetime project and participants will continue strengthening, adapting, and fine-tuning their communication skills long after the workshop has ended. Sometimes participants wish to organize a reunion or follow-up session some months later to give them a better perspective on what they have learned and how they have applied it. Often friendships form through the course of the sessions and participants welcome the opportunity to see each other again and to solidify the new connections.

The next steps are up to the participants themselves.

Workshop Sessions

Part I:

Developing the Self for Leadership

Women's ideas are often left unsaid or unheard, even when women are present during discussions and decision-making. In community settings, employee gatherings, or family encounters, women may participate but still be invisible. Why is this? There are, of course, a variety of cultural, historical, and personal reasons. Some women have a natural gift for making their thoughts known, their perspectives considered, and their ideas undertaken. We can learn from these women, picking and choosing the attributes to which we ourselves aspire. Exercises in this section aim to examine characteristics of empowerment and to identify tools of leadership that may be useful to individual workshop participants. Not all the discussions will be helpful to all participants. Each may pick and choose what leadership qualities and techniques feel right for her in any given situation. The objective of this section is to enable participants to explore the leadership strategies they most admire and discover those that work best for them.

This section's learning exercises are designed to enable participants to observe themselves within the group, and to observe how they and other individuals interact, and what elicits more dialogue, what less. Although at times responses will be solicited from all the participants by going around the group, as with all the exercises in this handbook, an individual is welcome to "pass" if she feels she does not have anything to say or if she simply does not want to speak at the time.

To achieve the right attitude for leadership in learning societies

we must learn to face hardship

and grow through adversity.

Courage, patience, dedication, perseverance–

these are some of the qualities needed for success as a leader.

"The Building Blocks of Leadership"

SESSION 1

Who Is a Leader?

Session Objectives

- To explore definitions of leadership and the characteristics of good leaders.
- To broaden the participants' perspectives about who is and who can be a leader.
- To discuss and critique the workshop's learning methodology.
- To share participants' expectations and goals for the workshop over the next 11 sessions.

Before You Start: The "Communicating in a Workshop Setting" section of the handbook provides some ideas for what to do when you arrive for the first workshop session, what to do when the participants arrive, and supplies that you may need throughout the workshop. As an effective facilitator, your role is to direct conversation, stimulate discussion, keep to the agenda, share responsibility with other participants, and join in the discussions. Enjoy yourself—remember you are also participating in the workshop to gain knowledge and to have fun.

Suggestions for Facilitation

Read aloud the following story told by Asma Khader. Discuss her definition of a leader and leadership characteristics. The questions that follow may help guide the group discussion. One person—the facilitator or a volunteer—may wish to write down key points on a chalk board or flip chart.

> The Question and Answer (Q & A) facilitation method works well here. The facilitator may ask additional general, open-ended questions that complement the Questions for Discussion below to get the discussion going (see Appendix B for more on this facilitation tactic).

One Woman Can Make a Difference

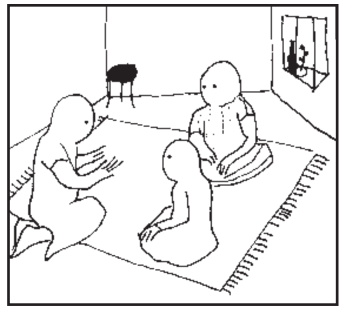
Asma Khader: Human Rights Advocate

> *"I am not sure whether I am a leader, but I know that becoming one means that you perceive the urgent need to address a problem—that you feel the need to fill a space by initiating activities, campaigns, and programs to focus on specific issues. If people in your community truly believe that you are fulfilling a need, then they will support you, bestowing upon you the position of leadership. When people trust you, they will look to you to help them reach their own goals.*
>
> *About twenty years ago, a frightened and grief-stricken young woman came to my office requesting my help. She recounted how her husband had murdered their fifteen-year old daughter who was pregnant as the result of a rape. He was sentenced to only six months in jail, claiming that he killed the girl to vindicate the family's honor. Yet this woman, determined to honor her daughter's memory, revealed the truth to me—that her husband was in fact the rapist, and that she suspected him of murdering their daughter because the pregnancy had begun to show. The court readily believed her husband and did not bother to investigate the crime.*
>
> *Although this woman came to my office only once and then disappeared, thanks to her, I learned a great deal about how women and girls suffer due to specific laws. I realized that I could not be an effective lawyer if I did not do my best to change laws that cover up and even sanction crimes against women. This woman challenged me to address a problem that I could not ignore—crimes of honor.*
>
> *And so it happened that I became one of the leaders in the campaign to eradicate honor crimes. Yet I think that this woman who trusted me, who was brave enough to visit my office and inform me about this reality, she was the leader. She overcame her own fears to expose her husband's crime and seek my assistance. People like her challenge us to examine issues that we had not previously considered. We must follow such people and try to serve."* [11]

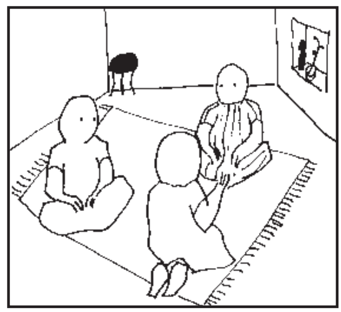
Asma Khader, an attorney, human rights advocate, and former president of the Jordanian Women's Union, has spearheaded campaigns to eliminate honor crimes and violence against women and girls in Jordan.

[11] Based on a videotaped interview with Asma Khader on June 1, 2000 by Women's Learning Partnership.

Questions for Discussion



- How does Asma Khader define leadership?
- What qualities and skills does she have that make her a leader?
- How does Asma Khader become a leader? Does her leadership derive from personal characteristics? From the situations she is confronting? Both? Are there other contributing factors?
- What motivates the mother to visit Asma Khader's office? What role did this woman play in Asma Khader's life?
- Is Asma Khader the only leader in this account? Why or why not?
- Can a leader also be a follower? In what way?

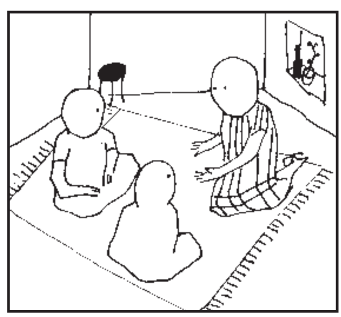


Questions Around the Group

- Ask each participant to summarize briefly: How do you define leadership? What characteristics does a principled leader have?

Observations

- How did you feel when we went around the group to ask each person for her opinion? Were you comfortable speaking in that format?
- Were you surprised by something you heard?
- Did writing down the comments during the discussion help or hinder it?
- If you were facilitating today's discussion, what would you do to encourage participation by all the group's members?



Workshop Evaluation Questions

The facilitator or a volunteer should take notes on a chalk board or flip chart during the following group discussion.

- What would you like to achieve by the end of the 12 workshop sessions?
- Do you have any questions or concerns about how the workshop sessions will be structured?
- Do you usually find it easy or difficult to participate in group discussions? Are there ways that the facilitator or other participants can help the rest of the group feel more confident about speaking up?
- What specific leadership issues would you like to have addressed over the next 12 sessions?

Suggestion: *You may ask the participants to submit their responses in writing or, alternatively, you may record their responses on a flip chart. The responses are to be returned to the participants when they evaluate the workshop at the end of Session 12 so that they may gauge how their understanding of leadership changed over the course of the sessions.*

Instructions for the Next Session

During the next week, think about a woman whom you consider a leader. This woman may be a conventional leader such as a political official or she may be an ordinary person—somebody who perceived a basic problem in her life or that of her community and sought to solve it. In other words, you may realize that this "unconventional" leader is a member of your family or one of your friends. Be prepared to give a brief summary (three to five minutes) of this leader's story to the group during the next session. Focus on the challenges that this leader confronted as well as on the qualities and skills that she demonstrated in addressing problems.

Leadership is:

Gender-Inclusive: Ideally, men and women become partners in defining, working for, and achieving goals that benefit all.

Communicative: Everyone has something to contribute and every instance of contribution becomes an instance of leadership.

Purposeful: To define and elaborate a purpose is to engage in a learning process. At the same time, it is engaging in exercising power.

Democratic and Egalitarian: In a communicative, participatory society, participants respect and value each other as whole human beings.

Means-Sensitive: "The ends do not justify the means" is a well-known principle of ethical behavior across the world. This principle means that ethical people do not use unethical means to achieve goals regardless of their importance or immediacy.

"The Building Blocks of Leadership"

SESSION 2

How Am I a Leader in My Own Life?

Session Objectives

- To explore the kinds of circumstances or events that inspire leadership.
- To examine the ethics of good leadership and the qualities that demonstrate a leader's integrity.
- To consider the significance of gender and sex in styles of leadership and objectives of leaders. For most people, sex is the biological distinction between female and male whereas gender refers to behavioral, cultural, or psychological characteristics that are socially constructed and attributed to women and men.
- To share when and how the workshop participants have exercised leadership themselves.

Suggestions for Facilitation

At the end of Session 1, you were asked to think about a woman you consider a leader. In this session, each participant should share her story about the leader she admires. The leaders may be conventional leaders such as political officials or women in your everyday life—family, friends, or colleagues. Focus on the challenges that this leader confronted as well as on the qualities and skills that she demonstrated in addressing problems. Keeping the stories short will allow enough time for the discussion questions that follow in the exercise "Role Models for Leadership."

Dividing the group into smaller teams or even partners may be the best facilitation tactic for this session (see Appendix B for more information). While participants are recounting their leadership stories, a volunteer or volunteers can record on a chalk board or flip chart (1) the qualities and skills exhibited by the leaders, and (2) the types of support networks (e.g., family, friends, neighbors, colleagues) that may have influenced or assisted the leaders to carry out their objectives.

In the second exercise “Does Gender Make a Difference?” two nearly identical conversations take place, the first among four women and the second among four men. The purpose of this exercise is to compare participants’ responses to the conversations and to examine how gender influences their perceptions of power and leadership within families and communities.



Qualities and Skills of Leaders	***Support Networks that Assisted Leaders***

Exercise: Role Models for Leadership

Allow approximately one hour for this exercise.

After each participant has shared her story about a leader she admires, consider the following questions:

- Are there similar themes, conditions, or situations that re-occurred in many of the stories? What kinds of events led the women to take action?
- What leadership qualities or skills did many of the women have in common?
- Did the leadership characteristics manifest themselves because of the challenges the women faced? Or, did the women already have the leadership characteristics?
- What role did the support of networks, organizations, institutions and/or individuals play in assisting the women leaders to accomplish their objectives?
- Do you recall how you tackled a challenge in your life? What qualities and skills did you use to overcome that challenge? What role did support networks play in meeting your challenge? What steps did you take?
- Do all steps you take to solve a problem, personal or social, need to be justified? Should the steps a leader takes reflect a set of "higher values," or is the problem being addressed justification enough?
- Which leadership characteristics do you feel you have? Which additional leadership characteristics do you wish you had?
- Are there family restrictions or community expectations that inhibit you from fulfilling your leadership potential?
- What are some strategies you may use to circumvent these expectations?
- What steps might you take to encourage yourself or others (friends, colleagues, family members) to nurture leadership characteristics?
- Do you feel a personal responsibility for addressing any specific social problems?
- Would you identify yourself as a leader? Why or why not?
- Would others consider you a leader?

In the next week, keep in mind those leadership characteristics you hope to foster and try to apply them at least once.

Exercise: Does Gender Make A Difference?

Allow approximately forty-five minutes for this exercise.

Ask volunteers from the group to each read one of the five roles in the two scenes below. Discuss the significance of gender in the characters' conversations, and how it shapes your perceptions of the characters' social standing, integrity, and power. The questions that follow may help guide your discussion.

Scene I

Characters: Almaz, Insaf, Lena, Farah, and the narrator

Narrator: *It is a warm weekday afternoon in town. Four women sit together in the shade of a tree. Insaf is the eldest. Today is her sixtieth birthday and her niece, Lena, is visiting her. Farah works for Insaf in her grocery store and Almaz, who is involved in local politics and was elected to the town council, is Farah's best friend. The women are eating their mid-day meal and talking.*

Almaz: *Insaf, your niece is so smart and so attractive. Do you ever regret not having a family?*

Insaf: *Hurrumph. She is not* ***so*** *smart! And I am not so old that I cannot still have a family! Just ask Farah. Mothers and fathers come to my shop all the time to suggest that I meet their son... and so on and so forth. I choose not to be married and I like it that way!*

Lena: *Oh come on Aunt. You are too old to get married now. Anyone who would want you would be ugly and old anyway.*

Almaz: *That's not true Lena. Your aunt is a prosperous woman. I know several men who would be very happy to have her as their wife. You would be lucky to be so popular.*

Lena: *I am afraid I am too much like my aunt. I don't want to marry either. Men are too much work and they just eat and eat and spend and spend. They want too many children. I like my freedom. Besides, it would be impossible to continue my studies if I had to take care of a husband and children.*

Farah: *Lena, you are a smart girl indeed. Your education should come first. Look at me. I have to take care of my husband who is ill. I work hard every day in your aunt's shop and I think I do a good job.*

Insaf: *Of course you do.*

Farah: *But I have no way to advance myself with my small amount of education. Although I can read and write well enough to work in the shop, I must be content with where I am. And of course I am very grateful to Insaf for giving me the job, and for being so understanding when I must work short days or skip work to take care of my husband.*

Almaz: *Moan, moan, moan. That's all I hear from you women about men and work. I love my husband. I adore both of my daughters. Having a family and taking good care of them is what life should be about.*

Farah: *Ah Almaz, you say that now when your daughters are young. But wait until they are old enough to marry and leave your home. They won't be around to take care of you in your old age. They will be taking care of their husbands and their own children. My son? He is a gift.*

Almaz: *My daughters are gifts to me! They are so helpful around the house and are very gracious hosts when my husband is away visiting his parents and I must bring home local officials to discuss politics.*

Lena: *Ha ha! Are you training them to follow in your footsteps to run for political office?*

Almaz: *It would not be impossible. . . (Deep sigh.) But you know, politics can be very ugly. I am not sure I would want them subjected to the same treatment I have undergone in my political career. The town council is a very unfriendly place for women.*

Insaf: *Almaz you are dreaming anyway. Your daughters would never get the votes to serve in the town council. Who would vote for them? You only won the election because your father was a hero during the war. Men would not vote for them, and women will vote as their husbands demand.*

Almaz: *You are too old-fashioned, old woman. Times are changing. You'll see. There is a great deal that my daughters could contribute to politics. They are full of ideas about ways to improve the town, and particularly the business community!*

Farah: *Almaz my friend, now you are being disrespectful to a wise and wonderful woman. Enough of this conversation. Come on, let's wish Insaf a happy birthday, and much happiness and prosperity in the coming year.*

Lena, Farah, and Almaz: *Yes, yes, yes!!*

Scene II

Characters: Muhammed, Adnan, Amir, Faisal and the narrator

Narrator: *It is a warm weekday afternoon in town. Four men sit together in the shade of a tree. Adnan is the eldest. Today is his sixtieth birthday and his nephew, Amir, is visiting him. Faisal works for Adnan in his grocery store and Muhammed, who is involved in local politics and was elected to the town council, is Faisal's best friend. The men are eating their mid-day meal and talking.*

Muhammed: *Adnan, your nephew is so smart and so attractive. Do you ever regret not having a family?*

Adnan: *Hurrumph. He is not* ***so*** *smart! And I am not so old that I cannot still have a family! Just ask Faisal. Fathers and mothers come to my shop all the time to suggest that I meet their daughter . . . and so on and so forth. I choose not to be married and I like it that way!*

Amir: *Oh come on Uncle. You are too old to get married now. Anyone who would want you would be an ugly old maid anyway.*

Muhammed: *That's not true Amir. Your uncle is a prosperous man. I know several women who would be very happy to have him as their husband. You would be lucky to be so popular.*

Amir: *I am afraid I am too much like my uncle. I don't want to marry either. Women are too much work and they just eat and eat and spend and spend. They want too many children. I like my freedom. Besides, it would be impossible to continue my studies if I had to take care of a wife and children.*

Faisal: *Amir, you are a smart boy indeed. Your education should come first. Look at me. I have to take care of my wife who is ill. I work hard every day in your uncle's shop and I think I do a good job.*

Adnan: *Of course you do.*

Faisal: *But I have no way to advance myself with my small amount of education. Although I can read and write well enough to work in the shop, I must be content with where I am. And of course I am very grateful to Adnan for giving me the job, and for being so understanding when I must work short days or skip work to take care of my wife.*

Muhammed: *Moan, moan, moan. That's all I hear from you men about women and work. I love my wife. I adore both of my daughters. Having a family and taking good care of them is what life should be about.*

Faisal: *Ah Muhammed, you say that now when your daughters are young. But wait until they are old enough to marry and leave your home. They won't be around to take care of you in your old age. They will be taking care of their husbands and their own children. My son? He is a gift.*

Muhammed: *My daughters are gifts to me! They are so helpful around the house and are very gracious hosts when my wife is away visiting her parents and I must bring home local officials to discuss politics.*

Amir: *Ha ha! Are you training them to follow in your footsteps to run for political office?*

Muhammed: *It would not be impossible . . . (Deep sigh.) But you know, politics can be very ugly. I am not sure I would want them subjected to the same treatment I have undergone in my political career. The town council is a very unfriendly place for women.*

Adnan: *Muhammed you are dreaming anyway. Your daughters would never get the votes to serve in the town council. Who would vote for them? You only won the election because your father was a hero during the war. Men would not vote for them, and women will vote as their husbands demand.*

Muhammed: *You are too old-fashioned, old man. Times are changing. You'll see. There is a great deal that my daughters could contribute to politics. They are full of ideas about ways to improve the town, and particularly the business community!*

Faisal: *Muhammed my friend, now you are being disrespectful to a wise and wonderful man. Enough of this conversation. Come on, let's wish Adnan a happy birthday, and much happiness and prosperity in the coming year.*

Amir, Faisal, and Muhammed: *Yes, yes, yes!!*

Questions for Discussion

- Were the conversations in Scenes I and II believable? What aspects of each were not and why?
- Do you think the older woman, Insaf, could still get married? Why or why not? Do you think the older man, Adnan, could still get married? Why or why not? Are their age, their financial status, and/or gender factors? Is it significant that Insaf is past childbearing age?
- What advice would you give Lena, Insaf's niece, and Amir, Adnan's nephew, about balancing marriage/family and education/professional life? Would your advice be different for each of them? Why or why not?
- If you were Almaz, the local woman politician, in what ways would you seek to be a role model for your daughters? How would you counsel them about being both effective leaders and principled women?
- If you were Mohammed, the local man politician, in what ways would you seek to be a role model for your daughters? Are there different lessons and examples that should be passed on to daughters versus sons?
- Do women and men demonstrate different models or styles of leadership? What are the strengths and drawbacks of each? Are there ways in which women make better leaders than men? Are there ways in which men make better leaders than women?
- How might the life experiences of women influence the values and objectives they bring to their leadership? How might the life experiences of men influence the values and objectives they bring to their leadership?
- Do you prefer working under men or women? Does it make a difference? Do you think women managers/bosses are more likely to address women's needs and concerns? Why or why not?
- Would you support a woman political candidate in your community? Why or why not? Do you think women politicians are more likely to address women's needs and concerns? Why or why not?
- Does the number of women in a governing body, for example on a school board, or among business leaders, or in a local council, impact its governance? How many women does it take for them to make a difference? Would 2% make a difference? 10%, 33%, 50% . . . or another percentage? Why or why not?

A vision is more than just setting a goal.

It involves a picture of the good, an ideal, an idea of what the work

we do would look like if we did it well.

"The Building Blocks of Leadership"

SESSION 3

What is My Vision?

Session Objectives

- To discuss what is a personal vision.
- To consider how an individual's dream or vision motivates her to become a leader.
- To discover the power of formulating a concrete statement or mission that explains one's vision.
- To explore how to put one's personal vision into words and actions.

Suggestions for Facilitation

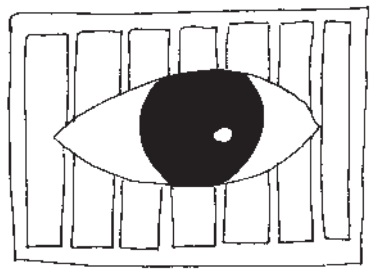
Read aloud the following story about Muhammad Yunus' vision for affecting socio-economic justice in Bangladesh through small bank loans. Discuss as a group the financial problem he identified among the poor, and particularly among women, and the vision he had to rectify it. After the group has considered the questions that follow Muhammad Yunus' story, have participants share their own vision for affecting change. This exercise is designed to assist participants in formulating a personal vision statement.

Partnering the participants during this exercise may help them feel more comfortable sharing their personal vision statements with one another (see Appendix B for more on this facilitation tactic).

I See No Reason Why Anyone in the World Should Be Poor

Muhammad Yunus: Economist

Muhammad Yunus returned to Bangladesh from the United States nine months after his homeland gained its independence in 1971. While he was teaching Economics at Chittagong University, his compatriots were suffering from war and famine—realities that punctured his belief in solving problems from inside the classroom. He decided to talk with people from the village next to the university to understand their trials and tribulations.



Yunus met a woman making bamboo stools and it was her dilemma that led him to reexamine the sources of poverty. She had no money to buy her bamboo and had to borrow from a trader who, in turn, bought her stools at a price that he determined. Tempted to give the woman the twenty cents she needed to buy the bamboo, Yunus instead devised a larger plan, asking a student to compile a list of those villagers needing money. To his surprise, forty-two hard-working people needed a total of twenty-seven dollars in order to sell their products at a reasonable price. Lending the villagers the money and letting them repay him whenever possible, Yunus was inspired to consider how he could help further. He sought to convince a bank on the university campus to lend money to the villagers, but the bank manager rejected the idea because he perceived poor people, particularly poor women, as not being credit-worthy.

Undaunted, Yunus established the Grameen Bank on his own in 1983 with some initial backing and government permission. The Grameen Bank began offering business loans to the poor, especially to women. Persuading them to accept the loans required persistence; a man was not even supposed to address a woman in public. At first, the women insisted that they had no ideas for business and that the bank should give the money to their husbands. Gradually, Yunus was able to convince them to borrow money in groups of five to set up their own small businesses. These women then encouraged their friends to accept loans too. When the women repayed the loans, they realized that they could care for themselves and their families.

While aid programs and non-governmental organizations elsewhere have emulated Grameen, Yunus reminds skeptics that, "poverty is not created by poor people...[but] by the institutions we have built around us. We must

go back to the drawing board to redesign those institutions so that they do not discriminate against the poor as they do now." Yunus' mission to eradicate poverty is now global in scope. He says, "It is the responsibility of all societies to ensure the human dignity of every member of that society…We talk about human rights, but we don't link human rights with poverty…If we create institutions capable of providing business loans to the poor for self-employment, they will see the same success we have seen in Bangladesh. I see no reason why anyone in the world should be poor."[12]

Muhammad Yunus is the founder of Grameen Bank. Today, Grameen works in 36,000 villages in Bangladesh, has 2.1 million borrowers, and employs 12,000 people. Grameen-style programs now operate in 56 countries. Since the 1990s, Grameen has branched out into sectors beyond banking including electrification, Internet provision, and wireless telecommunications as part of its effort to empower villagers in Bangladesh.

Questions for Discussion

- What circumstances inspired Muhummad Yunus to formulate his vision? What is the immediate problem affecting the poor that he sought to address?
- What was the solution he identified? What beliefs about human nature motivated Yunus?
- How does he envision his own role in implementing this solution? What leadership qualities does Yunus exhibit in his quest to eliminate poverty? Do you believe he demonstrated principled leadership?
- Could a woman have achieved the same objectives as Yunus? Why or why not? What would you do if faced with a similar situation?
- Do any of Yunus' statements above succinctly capture the problem, the solution, and his own role in what he proposes? Does this comprise a compelling vision statement? Why or why not?
- Did Yunus' vision change over time? Was it important that it change?
- Do you think Yunus' vision of loans is specific to women? Why or why not?
- What is the women's skill referred to in the Grameen Bank scenario? Does this skill help women move away from their traditional roles or knowledge base?
- What kind of system of loans would help strengthen not only women's economic capacities but also help empower them and strengthen their role in their communities?
- Did Yunus' vision statement help clarify his objectives?
- What does the term "vision" mean to you?
- Why is a vision statement important?

[12] The information on Muhammad Yunus and the Grameen Bank is taken from "Muhammad Yunus, Grameen Bank," in Michael Collopy and Jason Gardner, ed., *Architects of Peace: Visions of Hope in Words and Images*, Navato, CA: New World Library, 2000, p. 77 and http://www.grameen.org/.

Exercise: Formulating a Personal Vision Statement

Allow approximately forty-five minutes for this exercise.

1. Break the group into teams of two or three to discuss among themselves the following: Identify a situation, condition, or problem in your family or community that you wish you could change. What changes would you like to see to improve this situation, condition, or problem?
2. Each member of the team conveys to her teammates in one or two minutes how she would go about directing or participating in the implementation of the solutions she has described.
3. Each member formulates in writing a brief statement—one or two sentences—that describes her vision for her own role in making the needed changes she has identified.
4. The whole workshop group reconvenes in a circle. Starting with the facilitator, each person reads her personal statement to the group.

At the end of this exercise, the facilitator should collect each person's written statement. Make sure that everyone has written her name on her statement because they will be used again in Session 7.

Observations

- Was it difficult to formulate your personal statement? Why or why not?
- Does developing a personal statement help clarify your own objectives?
- Do you imagine that your personal vision might change over time? Why or why not?
- How did you feel hearing the personal statements of others in the group?
- Why is it important to put this vision in writing and/or to articulate your vision aloud to others?

Part II:

Communicating with Others

In the previous sessions, we saw that an important component of leading is one's ability to effectively communicate a message or vision. The woman who came to Asma Khader's office for help effectively communicated her concerns about her family, and although Khader did not see the woman again, her words motivated Khader to play a major role in helping to change her country's laws to better protect women. The success of Muhammad Yunus' economic plan rested on his ability to convey his ideas to diverse audiences. Yunus had to make his personal vision understood and appreciated by women in villages as well as by government officials.

Exercises in this section explore the components of good communication, negotiation, and listening that can enhance one's ability to lead. Team work, collaboration, and partnerships all involve skilled communication among participating individuals. The stories and questions that follow demonstrate that productive listening, negotiation, and compromise involve the ability to capitalize on differences and diversity in ways that are mutually beneficial.

To lead is to communicate.

For leadership to exist, we need at least two people who

in some way relate to each other.

No one can learn in isolation.

Leadership therefore, is a form of communication.

How one leads has a lot to do with how one communicates.

“The Building Blocks of Leadership”

SESSION 4

How Should We Communicate?

Session Objectives

- To demonstrate the importance of communication for effective leadership.
- To consider how to be persuasive when motivating, educating, or negotiating with others.
- To discuss the nature of compromise—or finding common ground—including its benefits and drawbacks.
- To analyze participants' personal styles of communication.

Suggestions for Facilitation

Read aloud the following piece written by Marian Wright Edelman. Consider the strategies she uses to persuade her readers to join efforts to protect children in the United States. The questions that come after may help guide the group discussion. Following the questions is an exercise designed to examine individual communication strategies.

> You may wish to break the group into smaller teams in order to encourage more in-depth discussions of the topic (see Appendix B for more information on this facilitation method).

I Care and Am Willing to Serve

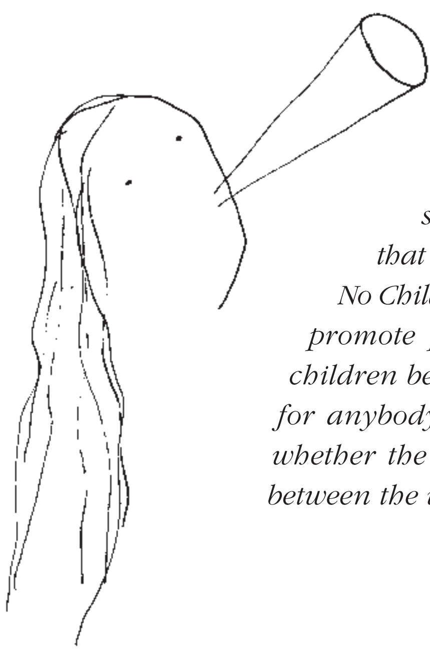
Marian Wright Edelman: Children's Rights Advocate

Movement building is very, very hard. Discouraging. Unpredictable. Requires great perseverance. Deep inner reserves. Unwavering commitment to a heartfelt vision. A sense of call worth fighting and risking all for. It requires discipline, focus, and long range planning, yet a willingness to turn on the dime[13] and seize the moment, and an ability to live with ambiguity and complexity.

Movement building for children requires openness to many different kinds of people with different needs, approaches, interests, and talents without losing sight of the overarching goal: to Leave No Child Behind®. It requires zeal and iron will to keep moving ahead when others yell stop and throw up roadblock after roadblock, drag their feet, or repeatedly pronounce us politically unrealistic.

Movements are not built in a day. They are a long time coming. They burst forth from many seeds planted in many places by many people over time and from many grievances that simmer, steam, and boil over after being ignored or inadequately addressed.

Building a children's movement will require a critical mass of effective servant leaders of all ages, faiths, races, and disciplines playing their role – each of us trying to complement not duplicate or reinvent the wheel; to collaborate not compete; to serve children and not just ourselves, our organizations, or our political interests.

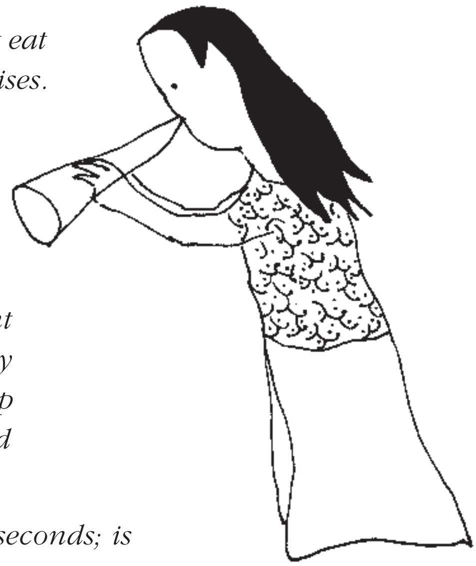


We must hold ourselves and others accountable. We must not let words be a substitute for action or a fig leaf[14] for policies that hurt children. People who promise to "Leave No Child Behind" but who don't do the work, or who promote policies and budgets which leave many children behind must be challenged. The litmus test[15] for anybody promising to Leave No Child Behind is whether the gap between the rich and the poor and between the vulnerable and the powerful will be closed

[13] Phrase that means "act quickly."

[14] A fig leaf has come to represent a covering for something shameful.

[15] A litmus test is one in which a single factor (a certain situation or reality) is decisive.



rather than widened. Children cannot eat or be housed or educated by promises. Children who are hungry, homeless, trying to learn in crumbling schools, and in need of child care and health care should be protected. We must speak truth to power in all political parties and at all levels of government and in every sector of American society until all of our young are able to grow up healthy, nonviolent, respectful, educated and safe.

A child is born into poverty every 44 seconds; is born without health insurance every minute; is neglected or abused every 11 minutes; and is killed by gunfire every two hours and 20 minutes. These facts are not acts of God. They are our moral and political choices as a nation and as citizens. We must change these facts with a sense of great urgency and a willingness to persist.

Every day we delay is another day guns kill 10 children, 186 children get arrested for violent crimes, and 2,911 children drop out of school.

Dr. King and Gandhi are not coming back to build a movement for our children. You and I have to do it. We can and we will. And if we do our very best, God will do the rest.[16]

Marian Wright Edelman, the first African-American woman admitted to the Mississippi Bar, began her career in the 1960s as a civil rights leader in the United States working in collaboration with Dr. Martin Luther King and others. She is the founder and president of the Children's Defense Fund, an organization dedicated to ensuring that every child has a healthy, safe, fair, and moral start in life with the support of caring parents and communities.

[16] Marian Wright Edelman, "Hold My Hand: Prayers for Building a Movement to Leave No Child Behind®." Reprinted by permission.

Questions for Discussion

- What do you think Marian Wright Edelman's objective is in writing the piece?
- Do you think she is an effective communicator? Why or why not?
- What is the effect of the statistics she quotes?
- What strategies would you use to communicate the same message to others?
- Can you think of a phrase, slogan, or speech that you find powerful and inspiring?
- Can modern technology, such as fax machines, email or websites, help distribute the message to a wider audience? If so, what would be your outreach plan?

Exercise: Communicating Across Difference

Allow approximately forty-five minutes for this exercise.

Governor's Decree in Sudan Bars Women from Working in Public Places

In September 2000, Khartoum State Governor Majzoub al-Khalifa issued a decree barring women from working in many public places, saying the ban would uphold Islamic shari'a law and maintain the honor of women. The decree was particularly aimed at women who work in gas stations, hotels, and restaurants.[17]

Scenario: A women's rights activist living in Khartoum is outraged at the decree and decides that she must speak out against it. Through a friend, she makes an appointment with a high-level deputy of the Minister for Labor and Administrative Reform. She decides to try to persuade him to join her in speaking out against the decree. The deputy is a middle-aged man, married, with two teenage daughters. He, too, is concerned about women's rights and the protection and safety of his daughters when they enter the workforce. He wants his daughters to have the option of education and a career, but only in a society with regulations to support his daughters' strict observance of Islam.

1. The workshop group breaks into teams of three. Team members choose who will take on the role of deputy and who will be the activist. The third team member will observe the conversation between her team-mates and record her observations.
2. Taking on their respective roles, the deputy and the activist meet and have a five to ten minute conversation during which the activist presents her concerns and tries to persuade the deputy to speak out against the decree.
3. During the conversation, the observer takes notes on her teammates' conversation. Her observations may include:
    - What are their styles of communication?
    - What argumentation strategies are they using?
    - How well is each listening to the other?

[17] This is a true event. See http://www.cnn.com/2000/WORLD/africa/09/05/sudan.women.ap/

   - How well is each responding to the arguments of the other?
   - Are they able to find common ground?

4. The whole workshop group reconvenes in a circle. The observer from each group briefly shares her observations.
5. If time permits, ask a few pairs to repeat their role play before the whole group, changing their role in light of what they have learned from the exercise and discussion.

Questions for Discussion

- For the activists and the deputies: Was it difficult to support your position? Why or why not?
- On your team, did the activist and the deputy really listen to/hear what the other was saying?
- What assumptions or stereotypes about each other might have affected the way the deputy and the activist responded to each other?
- Did either the activist or the deputy on your team attempt to teach or educate the other about the merits of her/his position? Is "educating" any different than argumentation? Why or why not?
- What kind of factual information would help to make the activist's communication more effective?
- When would a leader want to "educate" others? Are there examples you can think of where leaders have used this strategy constructively?
- Were the deputy and the activist very far apart in their goals? What goals did they share if any?
- Were there issues upon which the activist and the deputy could compromise? If so, what were they? If not, why not?
- Was it reasonable to expect the deputy and the activist to find common ground? Why or why not?
- Should finding common ground be a goal of a good leader? Is it always possible to reach common ground? Is it always laudable? Why or why not?
- Regardless of your role during the exercise, what might you say or do now in either role to be persuasive?

Observations

- How did it feel to "role play" a character? What were you able to learn from a "role play" exercise?
- How did it feel to be an "observer" taking notes during the exercise?
- Were you surprised by something you heard?

Horizontal leadership places a premium on conversing individuals

who respect one another and one another's opinions– even when they differ.

[W]e need to overcome our prejudices and antipathies,

avoid harsh judgments, learn not to impose our ideas on others,

accept diversity, control our anger, weigh the positive in others,

recognize talent, and forgive.

"The Building Blocks of Leadership"

SESSION 5

How Can We Serve Diverse Interests?

Session Objectives

- To explore the difference between tolerating human diversity and embracing it.
- To discuss the moral as well as political power of diverse peoples aligning themselves behind a common cause.
- To analyze how people who are educationally, economically, or culturally different can work together on a campaign, as well as the potential limitations of doing so.

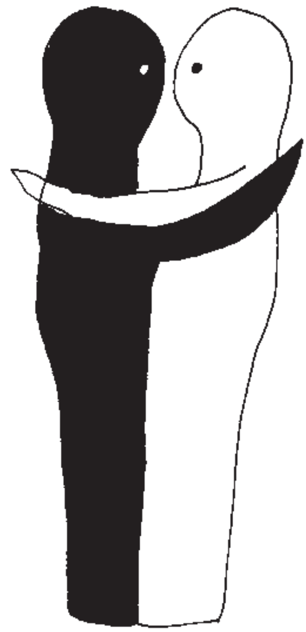
Suggestions for Facilitation

Read aloud the account below of the peace efforts of Mairead Corrigan Maguire and Betty Williams in Northern Ireland. Discuss within the group the probable compromises, negotiations, and steps taken to embrace different viewpoints that enable their activism to be successful.

> This is a broad and important topic. The fishbowl tactic of facilitation may work best to get the discussion going. Have a small group of volunteers hold a dynamic discussion of the topic, followed by a larger group discussion of the session (see Appendix B for more details).

Reaping the Harvest of Peace and Justice

Mairead Corrigan Maguire and Betty Williams: Peace Activists



Ireland's struggle for independence began several centuries ago when it was conquered and then colonized by the English. Their rule over Ireland's Catholic majority was often characterized by prejudice, discrimination, and neglect, leading to poverty and famine. In 1921, Irish revolutionaries gained ground, winning a measure of national independence through a treaty. Under the terms of the treaty, six Protestant majority counties in the north were partitioned to remain part of Great Britain. Despite the Protestant majority's support for British rule in Northern Ireland, the new Irish Republic continued to formally regard the partition as provisional as did most of the Catholics residing in the North. In recent decades, as a result of the disputed status of the territory, sectarian violence between Catholics and Protestants in Northern Ireland has led to over 3,000 dead in a country with less than 2 million inhabitants.

Against this historical backdrop, Mairead Corrigan Maguire and Betty Williams were drawn together by a violent tragedy that would transform their lives forever. On 10 August 1976, two of Maguire's nephews and one of her nieces were killed on a Belfast street corner when a British army patrol shot an Irish Republican Army (IRA) gunman whose car then plowed into a sidewalk.

After the tragedy Maguire, a Catholic, appeared on television, denouncing the IRA's violence. Williams, a woman of mixed religious background, had witnessed the accident and immediately circulated a petition. With 6,000 signatures to protest the children's deaths, she presented the petition on television two days later. At the children's funeral, Maguire and Williams, grieving and tired of senseless violence, joined forces, agreeing to strive for peace. They founded an organization called Women for Peace, later renamed the Peace People Organization.

Within a month the organization mobilized 30,000 women, both Catholics and Protestants, to march the Belfast streets. Although accused of collaboration with the enemy and physically threatened, Maguire and Williams did not stop marching and attracted more followers. Their supporters were drawn to the peace movement by their common goals. Participants discovered that they shared not only their desire to end the violence, but that people on both sides of the conflict faced poverty, lack of political autonomy, and civil liberty restrictions imposed by Northern Ireland's emergency legislation.

Maguire and Williams earned worldwide recognition for their work, receiving the Nobel Peace Prize in October 1977. Williams eventually left Belfast for the United States, but Maguire continued her efforts to reeducate Northern Ireland's warring factions and to bring them to the negotiating table. Dismissed during the 1980s and early 1990s by those who considered rage the only reaction to injustice, she persisted, articulating her message of nonviolence long before the 1998 peace agreement was reached.

As Maguire explained, "I believe that hope for the future depends on each of us taking nonviolence into our hearts and minds and developing new and imaginative structures which are nonviolent and life-giving for all. Some people will argue that this is too idealistic. I believe that it is very realistic. I am convinced that humanity is fast evolving toward a higher consciousness. For those who say it cannot be done, let us remember that humanity learned to abolish slavery. Our task is no less than the abolition of violence and war…" Indeed, she still insists that "to reap the harvest of peace and justice in the future, we all have to sow the seeds of nonviolence, here and now, in the present."[18]

Questions for Discussion

- What events inspired Mairead Corrigan Maguire and Betty Williams to seek a resolution to the conflict in Northern Ireland?
- What methods did they use in their quest to resolve this conflict? Why did they choose these methods?
- What value do you see in the kind of leadership Maguire and Williams demonstrated? How do you think being women helped or hindered them?
- What goals did Catholics and Protestants in Northern Ireland have in common? What impact did working together have on their ability to achieve those goals?
- What beliefs motivated Maguire to persist in her quest for peace in Northern Ireland and around the world against seemingly insurmountable odds?

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[18] The information is taken from http://www.wagingpeace.org/articles/peaceheroes/mairead_corrigan_maguire.html as excerpted from Mairead Corrigan Maguire with John Dear, S.J., ed., *The Vision of Peace, Faith and Hope in Northern Ireland*, Maryknoll, NY: Orbis, 1999.

- Does having a common goal surmount all differences between people? Why or why not?
- Have you ever worked on a project with a person or people with whom you had many differences? If so, how did you work through or around your differences?
- Do you prefer to acknowledge differences between yourself and others or do you tend to ignore or remain silent about such differences? Why or why not? What is the result of either strategy or behavior?
- What do the terms "diversity" and "negotiation" mean to you?

Group Activity: Embracing Diversity

Allow approximately one hour for this exercise.

- Identify together a possible or hypothetical project that the group would like to work on.
- Discuss and come to consensus on a "community" (for instance, a professional community or members of a different ethnicity, generation, or gender) with whom members of the workshop group have little contact or few similarities.
- Consider ways in which the participation of this "community" would benefit the group's project.
- Devise strategies for including the "community" in the group project in ways that would enhance understanding of one another. How might the group create a mutually hospitable environment, value the others' strengths, and work collaboratively?

We must learn to see others as genuine, whole human beings
intent on doing good. We must think that they want to learn
to become better individuals, and to work not primarily for rewards or glory,
but to achieve the vision that their work inspires.
Ideally, men and women become partners in defining, working for,
and achieving goals that benefit all. . . . [S]uch a partnership is possible
and must be attempted if we are to succeed in achieving the social,
economic, and political frameworks that help us reach
the goals of a good, dynamic, and fruitful life.

"The Building Blocks of Leadership"

SESSION 6

How Will We Empower Each Other?

Session Objectives

- To analyze what empowerment means.
- To discuss the long-term value of empowering others.
- To examine how a leader can be empowering.
- To share participants' personal strategies for empowering others.

Suggestions for Facilitation

Read aloud the following story about Sakena Yacoobi's efforts to educate, train, and empower her fellow Afghans in refugee camps in Pakistan. Discuss among the group her strategies for compounding her efforts to have a wide and long-lasting impact. A group activity designed to explore the power of positive intent and communication within a group setting follows.

The Question and Answer (Q & A) facilitation method is a good tactic for this session. By focusing on the last three-four questions following the story, the facilitator can broaden the discussion and encourage the participants to think and talk about themselves and their own experiences (see Appendix B for more information).

Work with People, Help People Learn

Sakena Yacoobi: Educator

Sakena Yacoobi left Afghanistan as a young woman in the early 1970s to attend university in the United States where she studied biology and later received a Masters Degree in Public Health. Thousands of miles from home, Yacoobi observed with growing alarm the developing political unrest in Afghanistan. When the Soviet Union invaded Afghanistan in 1980, she lost contact with much of her extended family. Aware of the difficulties many Afghans were facing, Yacoobi was inspired to raise funds and collect clothing and basic essentials to send them. She teamed up with other foreign students and colleagues from Asia and the Middle East to bring relief to her compatriots struggling in refugee camps, while pressing U.S. immigration authorities to grant her parents and siblings political asylum.

In 1988, Yacoobi secured the safe passage of her family to the U.S. but her concern for the fate of other Afghan refugees persisted. After four years of watching the suffering from the sidelines, Yacoobi, who was by then teaching science to university students in the U.S., decided to leave her position to work in the refugee camps in Pakistan. She felt the time had come to use her abilities to empower her people through education. She found the camps' inhabitants handicapped by poverty, corruption, and pervasive hopelessness. She resolved to provide Afghans with the schooling and training they would need to rebuild their country.

Yacoobi became the coordinator of the International Rescue Committee's female education programs for Afghan refugees, and developed teacher training projects aimed at helping teachers strengthen students' learning skills in and out of the classroom. Rather than relying on gaining knowledge through memorization, the curriculum emphasized independent inquiry and analysis. The first fifteen women in the program in turn trained 50 additional teacher trainers, who trained others, culminating in over 3,000 participants. Yacoobi was particularly interested in the welfare of Afghan girls, who were suffering unique deprivation in the camps. She endeavored to establish teaching standards and to increase attendance in 25 local girls' schools. The effort led to an increase in the number of girls from 3,000 to 15,000 in just one year.

In 1995, Yacoobi and two of her colleagues founded the Afghan Institute of Learning (AIL) in Peshawar, Pakistan. Her vision was ambitious: to plan and implement programs that would enhance the quality of education at all levels for every Afghan refugee. In its first year, AIL conducted four seminars that were attended by only 20 teachers. In the

following year, 100 teachers were trained. Soon schools throughout the refugee camps were sending their teachers for training and today over 3,000 teachers have participated in the training courses. To better touch on the concerns affecting women's lives in the camps, special workshops were added to address human rights, violence against women, and health education issues.

Today, there are very few options for Afghan refugees seeking university or graduate level education in Pakistan. Yacoobi's dream now is to see accredited university courses in computer science, the health sciences, psychology, and education offered through the Internet to help provide the skills needed to create a healthy and prosperous Afghan society. Moreover, she hopes that one day education programs can be extended to women inside Afghanistan itself.

Asked about what motivates her to empower others, Yacoobi replied, "When you give something of yourself, give your best. Work with people and help people learn. I try to help people through community participation to become self-sufficient. . . . This way Afghans can get out. Out means to be released, to be free, to speak their minds . . . . This is the way I am helping to rebuild our country . . . . "[19]

Questions for Discussion

- What are Sakena Yacoobi's connections to and feelings toward the community that she seeks to empower?
- What lessons does she learn from her constituency? How do its needs guide her?
- How does Yacoobi capitalize on her personal experience and training?
- What are her short-term goals? What is her long-term vision?
- Why is learning through independent inquiry and analysis emphasized? What are the advantages or disadvantages of this approach?
- How does Yacoobi pass on her ideas and/or vision?
- How does the educational model she uses empower women and Afghans in general?
- What does empowerment mean to you?
- Do you consider yourself to be empowered? How can you further empower yourself?
- How do you or can you empower others? Why? What strategies would you use?
- Is empowering others a component of principled leadership? Why or why not?

[19] Based on materials sent by, and a telephone interview with, Sakena Yacoobi on December 14, 2000 by Women's Learning Partnership.

Group Activity: Empowering Others

Allow approximately one hour for this exercise.

1. This exercise is designed to offer a brief experience of how to empower each other through giving and receiving positive feedback. The facilitator or another volunteer keeps time for this exercise. When the time-keeper starts the exercise, everyone is instructed to find a partner.
2. For five minutes the partners in each pair speak to one another. Each partner will provide the information requested below. Partners may take turns responding to each item, or each partner may answer all three at once.
    - State something you particularly like about the other person (her ideas, the way she works, listens, speaks, etc.).
    - Describe an activity you would like to do with the other person or something you would like to learn from her.
    - Provide a piece of advice that might be helpful to the other person.
3. After five minutes, the time-keeper asks everyone to seek out a new partner with whom to repeat the exercise.
4. When everyone has spoken to four partners in total, the group reconvenes to discuss the exercise and to consider the following questions:
    - What was easy about this exercise? What was difficult?
    - Was any of the information received from other participants particularly welcome or helpful? If so, what was it? Why did you like hearing it? Was it the manner in which the positive information was conveyed, or was it what was said?
    - Did the exercise help you to know or understand a little better some of the workshop participants?
    - Did the exercise generate trust? Was communication open and candid? Why or why not?
    - Did the exercise enhance your feelings towards the group generally? Why or why not?



Part III:

Creating Learning Partnerships

In a learning partnership, or in a learning organization, the outcome created by the partnership's or organization's participants represents their collective ideas and activities. The participants' interactions result in reflection, evaluation, and knowledge that enhances or accelerates reaching their objectives. When successful, participants are highly motivated and involved in their work, information is exchanged horizontally, results are tangible, and learning and leadership occur through consensus and the development of shared meaning.

In the exercises that follow, stories about organizations working in partnership are described. They serve as positive models for the sort of new leadership style emerging from women's institution building. In the last two sessions, workshop participants will have the opportunity to work in teams to develop the goals, administrative framework, and activities of their own hypothetical organizations, based on the concepts learned throughout the workshop sessions. To help them prepare for the final exercise, participants should begin identifying their criteria for establishing an organization during the earlier sessions of this section.

Team learning involves the sort of dialogue that helps produce synergy–
that is, coordination, unity, and a sense of cooperation
that makes the whole larger than the sum of its parts.
Synergy, of course, does not mean that everybody agrees on everything.
It means that because members have learned to value and respect
each other they can contribute to the process that will produce
a result which all can appreciate as their own.

"The Building Blocks of Leadership"

SESSION 7

How Will We Find Shared Meaning?

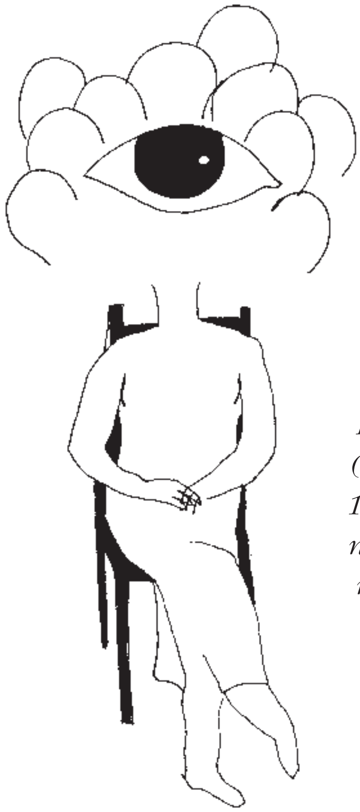
Session Objectives

- To explore strategies for finding shared meaning among a group's or organization's members.
- To determine ways of reaching a shared vision through participatory processes.
- To consider how organizations can share their vision with others in order to benefit a wider constituency.

Suggestions for Facilitation

Read aloud the following story about the origins of a campaign by poor, self-employed women garbage collectors in Ahmedabad, India, to improve their social and economic status. Discuss among the group how the garbage collectors were able to identify a shared vision and took steps to make it a reality.

> For this session, facilitation methods such as role playing or creating drawings and cartoons might bring the participants closer to the story of the women in India. These tactics may also spark interesting discussions among the participants (see Appendix B for more details).



The Campaign of the Arogya Bhaginis

In India, more than 94 percent of the female labor force is self-employed and faces privations exacerbated by women's economic and social vulnerability. Among these women are service providers engaged in manual work such as pulling handcarts, fulfilling domestic chores, and collecting garbage.

In 1994, the Self Employed Women's Association (SEWA), a registered trade union in India since 1972, launched a campaign to address the needs of self-employed women garbage workers, most of whom are extremely poor and illiterate. SEWA began its effort by consulting with the women and local leaders. Through numerous meetings at the village and neighborhood level, the consensus grew that there were three key challenges to raising the status of women garbage workers: (1) improving the low and intermittent pay of garbage collection work; (2) reducing the health hazards posed by collecting garbage; and (3) reducing the risks to the children of workers who do not have the benefit of child care.

In the city of Ahmedabad, many meetings were held with garbage workers to raise awareness and identify labor issues specific to their community. SEWA coordinated health and sanitation classes for its local members and discussed strategies with them for improving their social and economic status. In meetings, classes, and ongoing consultations, the garbage workers formulated a core set of values and principles in which they all had a stake. Out of these principles the garbage workers began to clarify their priorities and shape a common vision around which they could mobilize. From among the garbage workers, the paper pickers who collect and recycle dry garbage and who are often discriminated against and despised as scavengers and spreaders of disease came together to launch an effective campaign for their rights.

The paper pickers began by organizing their efforts so that each person would have an area of her own that she would be responsible to keep clean. In return, every house in a participating community was supplied with a

refuse bag to be replaced when filled. Those who collect the garbage through this program still make their income from reselling the marketable dry waste, but their presence is perceived as beneficial to the communities in which they work.

The women involved in the Ahmedabad campaign are now recognized as Arogya Bhaginis, or Health Sisters, and their collaboration with the representatives of the middle class communities in which they work has drawn the support of a Supreme Court-appointed committee. The Arogya Bhaginis initiated a second effort to mobilize 400 of their sisters who eke out a living at the city's main garbage dump. Like the paper pickers, the women who work at the dump search daily through refuse for resalable items. Many of the women must work with their infants and young children by their side, exposing themselves and their children to unsanitary conditions. The Arogya Bhaginis are working to create a child care program for the women who work at the dump, and to identify alternative sources of recyclable waste that are safer and more profitable.

"There is much to be done in terms of strengthening women's leadership, confidence, and bargaining power within and outside their homes and their representation in policy-making and decision-making fora," states SEWA's literature. Finding shared meaning and then defining a shared vision is a process of consultation and reflection involving the participation of as many people affected as possible. In working on behalf of poor, self-employed women, SEWA emphasizes that it "is their issues, their priorities and needs which should guide and mold the development process . . ."[20]

Questions for Discussion

- What is the broad vision behind the work of SEWA? How would you define the organization's vision?
- How did the women garbage collectors come to identify and articulate their goals? Did the fact that they are women influence the methods they used to identify and achieve their goals? Why or why not?
- How did the paper pickers, or the Arogya Bhaginis, turn their needs into actions?
- In what ways did the Arogya Bhaginis demonstrate leadership? What value do you see in their kind of leadership? How do the models of leadership you have experienced differ from this particular model of leadership?

[20] The information on the Self Employed Women's Association is from http://www.sewa.org.

- How were they able to share their vision?
- How did having a flexible and changing shared vision affect their welfare?
- What were the different stages of change through which SEWA's vision passed as it evolved?
- Is having a shared vision always possible and/or desirable? Why?
- What are some obstacles to developing a shared vision among diverse groups or even like-minded groups/individuals? How would you overcome them?

Group Activity: Identifying a Group Vision through Shared Meaning

Allow approximately one hour for this group activity.

In Session 3 participants were asked to write personal vision statements. For this exercise, the facilitator will return those written statements to their authors. (You may wish to break the group into smaller teams. See Appendix B for some suggestions.)

Creation of shared meaning is an adaptive and flexible approach to goal setting that is influenced by a group's composition and continued communication over time. When a group creates shared meaning, each member operates within a framework in which she shares ownership and responsibility. In this exercise, workshop participants will describe to each other the values and experiences that led them to their personal vision statement. Their task will be to find the common threads among their values and principles that help them to identify and articulate a shared vision for the group.

1. Return to participants their written personal vision statements from Session 3. Allow a few minutes for group members to refamiliarize themselves with their statements and to reflect on their reasons for formulating their personal vision.
2. Going around the group, participants should read aloud their vision statements, or if they choose to, state a revised version that may fit better with their current ideas and wishes. Briefly (each person should spend no more than five minutes, and even less time if the group is large), participants should next explain what values and experiences led them to their personal vision statement.
3. When everyone has had the opportunity to explain her vision statement, ask the group to consider the following questions (the facilitator or a volunteer should take notes on a chalk board or flip chart):
    - What experiences, perspectives, or shared values did members of the group have in common?
    - Were there personal objectives (relating to one's choices, family, or immediate circumstances) or public objectives (social, political, economic, or other goals for one's community or society) that were similar among the vision statements? If so, what were they?

4. Ask the group to consider possible vision statements around which all the workshop participants can mobilize. The statements may relate to personal goals participants share or public objectives they have in common. Participants will then draft a single statement that the entire group can support and in which everyone has a stake.

Keep a record of this statement which will be used again in Session 8.

Workshop Evaluation Questions

The facilitator or a volunteer should take notes on a chalk board or flip chart during the following group discussion.

- What have you learned or achieved in the workshop sessions to-date?
- Have the workshop sessions been structured in an engaging and valuable manner?
- Have the content and issues discussed in each session been helpful?
- Are there ways you would change the structure or content of the workshop sessions?
- Has it been easy to participate in the discussion and exercises? Why or why not?
- Have your objectives for the workshop changed since the first session? If so, in what way?

Questions Around the Group

- What has been the most valuable discussion, exercise, or activity in the workshop so far?
- What aspect of the workshop sessions do you enjoy the most?

To define and elaborate a purpose

is to engage in a learning process.

At the same time, it is engaging

in exercising power.

"The Building Blocks of Leadership"

S E S S I O N 8

What Is Our Plan of Action?

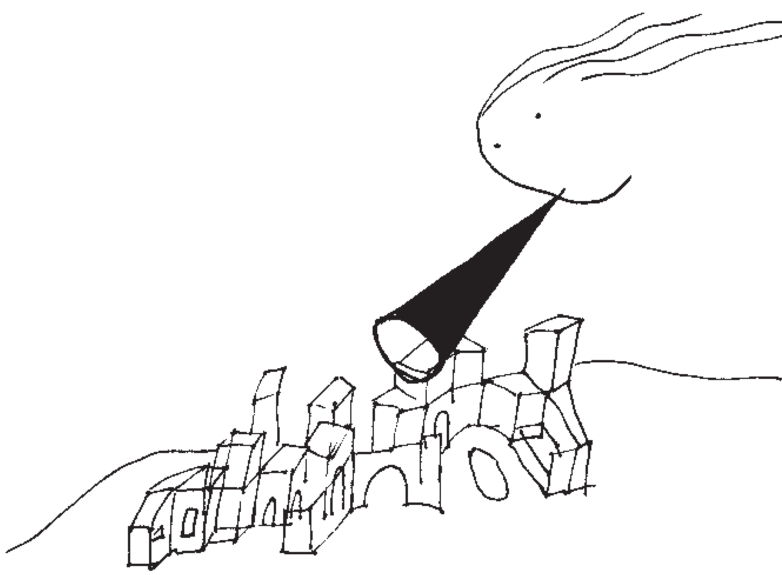
Session Objectives

- To stress the importance of an organization's plan of action.
- To collaborate as a group in decision-making.
- To decide together a plan of action through a participatory process.
- To illustrate the role of technology in raising gender awareness.

Suggestions for Facilitation

Read aloud the following story about an organization's processes for developing its plan of action. Discuss among the group how the organization carried out its decision-making through an inclusive, non-hierarchical process. The group activity following the discussion questions is designed to help workshop participants take part in collaborative decision-making.

Dividing the participants into smaller groups or teams might work best here so that everyone gets a chance to talk about the discussion questions. Now that the group has worked together for a few sessions, this may also be a good time to facilitate an energizing exercise that would encourage the group to re-focus on the objectives of the training workshop (see Appendix B for further suggestions).



Democratizing Information for Women: Taking to the Airwaves in Brazil

In the early 1980s, Brazil was in the throes of transitioning from a dictatorship to a representative government, from a censored media to a freer one. During this period, Brazilian women were at the forefront of advocating for this transition. It was a time of optimism for women who were seeking to occupy new and innovative public spaces through which to influence Brazil's shift to democracy. Thais Corral, a Brazilian feminist journalist, had spent several years in Italy working on a cutting-edge state radio program called "The Hour of Women," which featured programs for, by, and about women. For the first time, Corral related to the media as an advocate for women's rights and as a radio listener. When she returned to her homeland, she met with a prominent group of feminist intellectuals and politicians at the Rio parliament. They were exploring how to use communication technology to increase their outreach to women. They wanted to create a vehicle through which women could express themselves and that would play a role in promoting gender plurality and a more democratic society.

Even under Brazil's recent dictatorship, a number of sophisticated and effective progressive radio programs had been established. However, few targeted women exclusively. Thais Corral and the women of Rio felt that despite this, radio already played a unique role in women's lives and that it was "by culture close to women both as listeners and users." They noted that women listen to radio while attending to other tasks, whether in the home or the workplace. Moreover, radio transmission was less costly than television and more accessible than the print press to all consumers of news and entertainment.

Corral and the women from Rio formed a plan: to enable Brazilian women to become decision-makers in their own media, particularly on the radio, and at the same time to feminize Brazilian media, generally making it more useful, relevant, and productive for women. They would create a radio program to address the needs and interests of women. In 1988, inspired by the women's program she had worked on in Italy, Corral along with a small team of volunteers committed to increasing women's participation and to improving the ways in which women are portrayed in the media began producing a weekly talk show entitled "Fala Mulher" (Speak Women). The program's dynamic guests offer practical advice to women with the aim of addressing their daily concerns, such as reproductive health and gender violence, and helping to transform them into effective citizens. A year after the program was launched its producers created a formal organization called Communication, Education, and Information on Gender, or CEMINA, dedicated to increasing the quality, diversity, and volume of women's voices on Brazil's airwaves.

The producers of "Fala Mulher" wanted to be flexible in their approach to developing the program. They were willing to experiment with its content and length, to share their experiences with other women, and to learn from those women. This flexibility and willingness to experiment inspired CEMINA to inaugurate training seminars for women around the country who wished to launch their own radio stations and programs. During 1992-98, the number of women trained in these workshops increased by hundreds, with the result that women's stations and programs proliferated throughout Brazil. Rich in substantive and technical diversity, these stations and their programs turned women into players on the national media scene and producers of news and culture who could not be easily dismissed or ignored. CEMINA is now reaching beyond radio to interface with the Internet. The organization has constructed a website to help women's stations in Brazil obtain access to the World Wide Web in order to cultivate a larger listenership both in and outside the country. In the long term this website will enable Brazilian women to connect with their counterparts in the Global South and around the world and exchange strategies for raising gender consciousness through the production of culture and knowledge.

Realizing that no genuine transition to democracy can ever be gender-neutral, CEMINA and the stations it helped create have concentrated on women's participation, both in the substance of information and the way in which it is presented. These broadcasters have put women's concerns front and center, striving for the most effective and gender-rich democracy for Brazilians.[21]

[21] Based on materials sent by and a telephone interview with Thais Corral on February 20, 2001 by the Women's Learning Partnership.

Questions for Discussion

- How was CEMINA established? In what context was the organization created?
- What was the focus of "Fala Mulher"? How was this program developed?
- What was the group of women in Rio and later CEMINA's plan of action? How did the plan of action evolve?
- How does CEMINA measure success? Are there other indicators you would use to measure its success and impact on the community?
- How have CEMINA and these stations made information more available and useful to women?
- How did CEMINA's plan of action help other women's radio programs to proliferate?
- Why is it important for women to be producers and writers of radio programs as well as their targeted audience?
- Why has radio been an effective media for women, despite the existence of more advanced information and communication technologies (ICTs)?
- Which ICTs could you use to advance the rights of women in your community? Radio, television, videos, cell phones, faxes, emails, the Internet or others?

Group Activity: Deciding On a Plan of Action

Allow approximately one hour for this group activity.

In Session 7 the group was asked to draft a single vision statement that all participants supported and in which everyone had a stake. For this exercise, the facilitator or a volunteer should write down the vision statement on a chalk board or flip chart to refresh the group's memory, and take notes during the following discussion.

1. Ask the participants to suggest ideas for how the group might implement the goals to realize their vision. This should be a brainstorming session. Therefore, no idea is silly or irrelevant. The objective of brainstorming is to generate as many ideas as possible. Try to list at least 30 implementation possibilities.
2. Once the list is complete, have participants answer the following questions and make the ensuing adjustments to the list:
    - Which ideas on the list can be combined or are so similar that for all practical purposes they are the same? Start a new list combining the appropriate implementation ideas.
    - Which ideas on the list are impractical? Once there is agreement among the group, cross those ideas off the list.

- In what order would the group rank the remaining ideas for their innovativeness and creativity? Number the ideas in order of the group's preference, with number one being the most favored idea.
- In what order would the group rank the ideas for their practicality and feasibility? Distinguish this numbering system from the last by using a different style of number writing, or a different pen color, or in some other way. Number the ideas in order of the group's preference, with number one being the most practical and feasible idea.

3. With the information gathered about possible ways of implementing the vision statement, have the group review the list again and decide together on a plan (or plans) of action.

Observations

- Did the exercise above make it harder or easier for you to participate in the discussion and decision-making?
- Was brainstorming a helpful process? Why or why not?
- Are you satisfied with the final plan? Do you feel as though you helped to decide it? Why or why not?
- Did you observe examples of one person adapting or building on another's idea? Of people learning from each other?
- Have you participated in other group decisions that were conducted differently? If so, how were they conducted? Were they participatory? Were you satisfied with the final decision?
- Do you think it makes a difference whether a decision-making group is made up of all women, all men, or mixed? Why or why not?

Realistic goals cannot be selected without also making a full and honest accounting of the human or material resources actually or potentially available for realizing them.

"The Building Blocks of Leadership"

SESSION 9

How Do We Cultivate Our Skills and Talents?

Session Objectives

- To define mentoring and the qualities of an effective mentoring program.
- To demonstrate the value of individuals or institutions sharing experience and information.
- To illustrate how the sharing of experience and information is vital for capacity building and sustainability in a learning organization.

Before You Start: Ask the group to begin thinking about how it would like to mark the conclusion of the workshop. It is important to plan ahead so that participants leave the workshop feeling that their needs and expectations have been addressed. The "Communicating in a Workshop Setting" section of the handbook addresses this topic further.

Suggestions for Facilitation

Read aloud the following story of an organization in Nigeria—BAOBAB for Women's Human Rights—whose programs and internal practices are all geared to cultivating the skills and talents of its staff and constituency through effective mentoring and training. Discuss among the group the criteria for a learning organization and which characteristics of BAOBAB fit these criteria. The questions and the exercise that follow may help guide the group discussion.

> Facilitators have found it most successful when this discussion is conducted with the whole group, allowing participants to benefit from everyone's observations and ideas (see Appendix B for further suggestions).

A Circle of Learning: Mentoring Women in Nigeria

Bringing people into the circle of learning and then expanding that circle—mentoring is a process that is essential to building an organization's capacity and ensuring its sustainability. The organization that Ayesha Imam and others founded, BAOBAB for Women's Human Rights, aims to improve the knowledge, exercise, and development of women's human rights under Nigeria's customary, religious, and secular laws. The organization's name is also that of a tree found throughout sub-Saharan Africa. The baobab tree is able to endure adverse climates, providing nourishment and medication for humans as well as shelter for small animals. BAOBAB seeks to emulate the qualities of this tree—strength and perseverance—by reaching out to women and empowering them with skills they may use in their daily lives and in assisting others. As such the organization enables and inspires women who participate in its programs to think and act independently.

BAOBAB supports and asserts women's human rights through a variety of activities—most notably conscientization, training, publishing, and networking. At the core of these activities is the use of technology. The organization's founders consider technology neither good nor bad in and of itself. Rather, the issues are who controls technology, how it is harnessed, and what effects result from its usage. For instance, BAOBAB relies on copy machines to publish and disseminate information for women who would otherwise not have access; on computers to educate women in tasks such as typing and bookkeeping; and on email and Internet to contact and collaborate with like-minded groups. This mobilization of technological resources also serves to develop sub-Saharan Africa's communications infrastructure.

BAOBAB's approach toward educating around women's human rights is interactive, experiential, and practical. Trainers know that their trainees come to new responsibilities and rights with a reservoir of past experiences and draw on this reservoir, encouraging women to recount and share their experiences in order that trainees and trainers alike learn new perspectives and skills. Most significantly, BAOBAB trains women in skills that are important to their professional and/or personal lives. While providing training in the use of computer software, for instance, BAOBAB teaches its own staff and volunteers how to work with spreadsheet software in order to balance their accounts or word processing to write their own reports and histories.

The organization's motto is: "You cannot change the past, but you can try to change the future!" Changing, indeed bettering, the future entails recognizing that one's



attitude and efforts can affect many others and vice versa. BAOBAB's Email Solidarity Campaign Training and its Women and Law Programme illustrate the long-term benefits of cultivating the abilities, talents, and self-confidence of others. The Email Solidarity Campaign Training was begun in 1998-99 with approximately fifty women attending workshops on email and internet usage in order to strengthen solidarity campaigns for women's rights, and improve communications and support amongst and between English and French speaking human rights advocates throughout Africa. These women are in touch and continue to share information and strategies. With their new or improved skills, women are now engaging in dialogue about their rights more effectively on a regional and international level. The Women and Law Programme similarly brought small groups of women and a few men together to research practices and explore women's understandings and experiences of Muslim, customary, and secular laws. The women, who initially deferred to men as authorities, gradually grew more assured in their understanding of the Shari´a and other forms of law. One participant will be the first woman to obtain a doctorate in Islamic law from a Nigerian university. She will in turn educate others and also serve as a role model for other women seeking to surpass traditional barriers and renegotiate their positions in society.[22]

Questions for Discussion

- What is BAOBAB's principal aim?
- How would you characterize BAOBAB's approach to mentoring? What are the short- and long-term advantages of this approach? Can you see any disadvantages?
- What other elements would you add to a mentoring program?
- What are the characteristics of a good mentor? Can a mentor also be a mentee?
- What role does technology play in BAOBAB's efforts to develop women's abilities and assets?

[22] Based on materials sent by and a telephone interview with Ayesha Imam on January 10, 2001 by the Women's Learning Partnership.

- What is the value, for example, of teaching BAOBAB's staff and volunteers to work with Excel spreadsheets? How does this approach towards computer software training benefit the individuals involved? How does it help BAOBAB? How does it serve the community?
- How would you define the process of mentoring?
- Have you ever benefitted from mentoring? Can you think of an instance in which mentoring could have helped you?
- Have you ever served as a mentor? Describe some mentoring strategies you have used or would like to use in your personal and/or professional life. What were the benefits of serving as a mentor?
- How can mentoring be used by women to help other women?

Exercise: Developing a Local Mentoring Program

Allow approximately one hour and 15 minutes for this exercise.

A mentoring program can be an independent, free-standing project in the community, such as an after-school program in which young students meet with older students for advice and tutoring. Or, it can be attached to another larger organization, such as a program affiliated with an obstetrics ward at a hospital that arranges for new mothers to meet with more experienced mothers for advice and counseling. In this exercise, teams will develop a mentoring program of their own design that fits into either of the categories above—an independent or affiliated project.

1. Have the group break into teams of three to five participants. At least one team member will need to take notes, and the same person or another volunteer will report the team's discussion back to the group. For approximately 20-30 minutes, each team should consider the following:
    - Who will be the target constituency—the mentees your program will be designed to help? Some examples include young girls attending a local school who want to be leaders one day, housewives wishing to begin their own home businesses, or women who have been newly elected to office. Teams may use any of the examples provided or come up with their own target constituency based on a need for mentoring and guidance they see in their community.
    - What sort of people would be the best equipped to mentor the chosen constituency? Are there individuals with specific personal experiences, professional backgrounds, or other qualities that would be particularly valuable mentors for the target constituency?

  - How would the mentors work with the mentees? Would they have weekly meetings, conduct training programs, participate informally in certain activities together? How long would they meet? How often?
  - Would the mentees or the mentors in the program ever be brought together as a group to meet their peers for support and advice? What would take place at such a meeting?
  - Consider the needs of the mentees and how the program could best meet those needs. Likewise, you should consider the needs of the mentors and how the program could be set up to be fulfilling and rewarding for them as well.

2. When the teams reconvene in a group, one person from each will describe her team's mentoring program. Workshop participants may ask questions or offer comments and suggestions about the different mentoring programs.

Observations

- What did you like and/or dislike about this exercise?
- Did you find it difficult to evaluate or critique the other teams' mentoring programs? Why or why not?
- Did the exercise help you imagine new and innovative ways of introducing mentoring in your community? If so, what were they?

We need to bring the potential for the use of the Internet

to all of the peoples of the world and that includes not only

the hardware and training in the use of machines,

but also culture-relative, language relevant,

and community created materials.

"The Building Blocks of Leadership"

SESSION 10

How Do We Mobilize for Action?

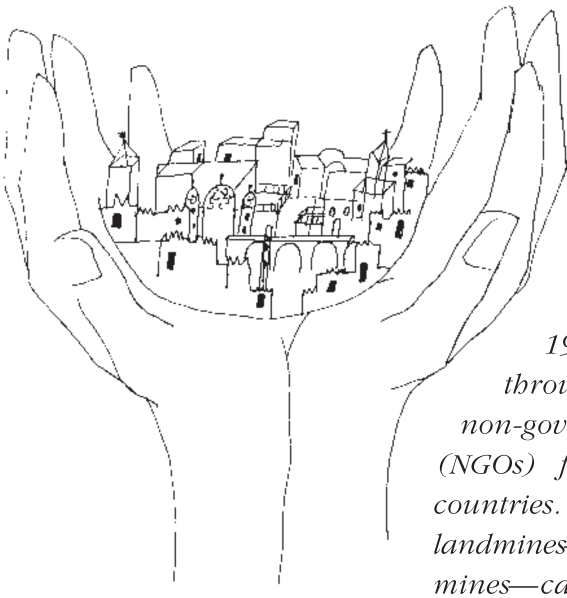
Session Objectives

- To examine the steps of a campaign's mobilization strategy.
- To discuss what components are essential for any organizational plan or action to be accomplished including identifying a vision, setting goals, articulating a strategy, accumulating the required resources and personnel, implementing the activities in an inclusive and participatory manner, and developing indicators for evaluating effectiveness.
- To explore the role of communication technology—telephones, fax machines, computers, and the Internet, among others—in local, national, or international mobilization efforts.

Suggestions for Facilitation

Read aloud the following story about the international campaign to ban landmines. Discuss among the group the steps taken by the campaign participants to mobilize worldwide support for the international Mine Ban Treaty. The questions that come after may help guide the group discussion.

Some participants may feel more strongly about the topic than others and wish to engage in a primary discussion that will then lead to a larger group discussion. Try to employ the fishbowl facilitation method to draw out a more direct and in-depth conversation (see Appendix B for further details).



The International Campaign to Ban Landmines

The first seeds of the International Campaign to Ban Landmines (ICBL) were sown during the late 1980s and early 1990s through the disparate efforts of non-governmental organizations (NGOs) from landmine-producing countries. In the past 50 years, landmines—also called anti-personnel mines—caused more deaths and injuries than nuclear, biological, and chemical weapons combined. Recognizing the impending humanitarian crisis of tens of millions of landmines contaminating dozens of countries around the world, a handful of NGOs joined forces to address the issue. To truly eliminate the problem, they agreed that the weapons themselves would have to be eliminated. Their united efforts focused on the passage of national, regional, and international measures to ban landmines. They began by building a worldwide coalition of local, regional, and international NGOs to participate in the campaign's efforts.

The ICBL campaign's chief organizational strength was its flexibility. It was a loosely structured coalition of organizations with different perspectives and expertise. In order to avoid creating a bureaucracy that dictates to organizations their responsibilities, the ICBL members felt that greater results would be achieved if each NGO determined the direction of its own activities. In this way, NGOs could implement those aspects of the effort that were most consistent with their mandate and institutional structure. Organizations that worked on national issues pressed for a national response to landmines while organizations that worked on international issues focused their efforts on global initiatives.

What started with only a few members soon grew into a campaign with over 1,200 organizations from 80 countries participating. National, regional, and international meetings quickly multiplied the number of organizations committing their time, personnel, and resources to the campaign. For so many organizations and individuals worldwide to function effectively, clear and consistent communication was critical. Modern information and communication technologies played an important role in making the mobilization effort possible. So successful

were the regular bulletins, updates, exchange of facts and statistics, and mass petitions of the ICBL that soon governments relied on the campaign for information that was more accurate and often arrived sooner than information through traditional government channels.

Initially, the ICBL campaign depended extensively on the use of telephone, fax machines, and regular mailings. Jody Williams, Nobel Peace Prize recipient for her work to ban landmines, described the campaign's use of fax in the early years: "The fax machine was relatively new, it was 'exciting.' Information arriving almost instantaneously by fax was perceived to be more important—and thus more deserving of immediate response—than regular mail." Depending heavily on fax and telephone was very expensive but effective. When the campaign began to expand to mine-affected countries in the South, its members turned to email which, although still expensive and difficult to access in many parts of the world, had many cost and time advantages over fax correspondence.

Typically, NGOs and governments react to each other as adversaries. For this reason, part of the campaign's mobilization strategy deliberately involved developing positive relationships with governments. The Campaign called on governments to play a unifying and productive role through a pro-ban bloc that promoted their own national interests. By 1996, the ICBL campaign had garnered the support of a number of governments as well as thousands of humanitarian, children's, peace, veterans, medical, development, arms control, religious, environmental, and women's NGOs. That year the Canadian government offered to host a meeting in Ottawa to create a governmental plan of action at the highest levels to implement the ban. The Canadian government worked closely with members of the ICBL, issuing an unprecedented challenge to other governments to negotiate a simple, unambiguous international ban treaty within one year.

The negotiations that ensued were unique because of the degree to which governments relied on the ICBL's members for information and technical expertise. As a result, middle-sized and smaller powers held their ground in support of a treaty that was perceived as threatening to the autonomy of some larger states. In December 1997, 121 governments returned to Ottawa to sign the international Mine Ban Treaty. Lloyd Axworthy, Canada's Minister of Foreign Affairs, described the campaign to ban landmines in his closing speech as "an ongoing commitment to partnership and cooperation that will enable us to succeed in meeting our goal." On March 1, 1999, the Mine Ban Treaty became binding international law.[23]

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[23] The information on the International Campaign to Ban Landmines is from an article by Jody Williams, "The International Campaign to Ban Landmines: A Model for Disarmament Initiatives?" appearing on http://www.nobel.se/peace/articles/williams/ and from the World Council of Churches website at http://www.wcc-coe.org/wcc/what/international/landmines/mines-e.html.

Questions for Discussion

- What was the ICBL's primary goal? Why did the members of the campaign frame their goal in this way?
- How would you describe the campaign's structure? What were the advantages of this structure? Can you identify any disadvantages?
- Why was communication so important to the campaign?
- How were the campaign's participants able to facilitate communication among so many people, organizations, and governments worldwide?
- What made the ICBL so successful and a possible model for other campaigns?
- What are key components to any mobilization plan?

Exercise: Mobilizing for Relief

Allow approximately 30-40 minutes for this exercise.

Earthquake's Devastation Leaves Millions Without Homes, Safe Drinking Water, or Access to Medicine

On January 13, 2001 an earthquake of the magnitude of 7.6 on the Richter Scale struck off the El Salvadoran coastline, 65 miles southwest of San Miguel, followed by nearly 200 landslides and more than 1,950 aftershocks. The earthquake caused over 800 deaths and over 4,500 injuries. Around 92,000 homes were destroyed and another 130,000 damaged. More than 1,200 schools were destroyed or damaged, along with 30,000 farm properties. The affected population was over 1.1 million.[24]

Scenario: A group of four women in your community meet informally almost every week to share stories about their families, seek advice, and offer each other support and friendship. One afternoon, one of the women brings an article from the local newspaper about the earthquake in El Salvador. She has a close relative who survived a devastating earthquake in another country and therefore takes a keen interest in the events unfolding in El Salvador. She reads the news to the others who agree that it must be a particularly devastating situation for mothers who must care for their children under such conditions. One woman in the group suggests that they do something to help the mothers affected by the quake. She is supported by the other women who immediately begin to plan their strategy.

1. The workshop group breaks into teams of four. Each team will, like the women in the scenario above, plan a course of action to help the mothers who are dealing with the consequences of the earthquake in El Salvador.
2. Among the questions each team should address are the following:
    - How do you want to help the mothers? What kind of support would you like to offer? What will be your campaign?

[24] This is a true event. See http://www.cnn.com/2001/WORLD/americas/01/15/quake.04.

- Will your campaign be local, national, regional, or international?
- What will be your method for raising, developing, or creating support? What will be your activities?
- Would it be effective to appeal to other women to help the mothers? Why or why not? Would men be just as responsive?
- Can your team take advantage of communication technologies or the media, such as through newspaper articles or educational programs on the radio or television, to generate more support?
- What potential support networks can you think of that could help you achieve your goals?
- How will you monitor whether you are achieving your goals? What indicators would you use?
- How will you divide the responsibilities among yourselves to carry out the activities?

3. Team members should draft a task list for themselves, outlining the steps they will take over the course of the next few weeks to implement their plan.
4. When all the teams have completed their action plans, the workshop group will reconvene. A volunteer from each team will briefly describe her team's mobilization strategy.

Questions for Discussion

- What was your team's process of decision-making?
- What was the most difficult part of developing your mobilization strategy?
- Would it have been easier or more difficult to decide what specific steps need to be taken if there were more people on the team?
- How did you decide to divide responsibilities? Did drafting a list of tasks help clarify each team member's role? Was it helpful in other ways? If so, how? If not, why not?
- Do your team's activities seem realistic? Why or why not?
- After hearing the activities of the other teams, is there anything you would add to improve your team's own?

Observations

- Did this exercise help you to imagine planning your own campaign or project around a different issue? Why or why not?
- If you could imagine starting your own campaign, what would it be and how would you carry it out?

Teamwork is the nature of learning organizations.

Teamwork involves respect for others, appreciation of diversity, and generosity

at the individual level, as well as the ability to resolve conflict,

bring people together in decision-making and decision-implementation,

and build teams at the organization level.

"The Building Blocks of Leadership"

SESSION 11

How Do We Share Responsibilities and Results?

Session Objectives

- To analyze how to create a culture of power-sharing and participation within and among organizations working together.
- To discuss strategies for capitalizing on the talents and experiences of individual partners in a joint campaign effort.
- To work as a team to create a hypothetical organization that embodies all of the positive characteristics examined throughout the workshop.

Suggestions for Facilitation

Read aloud the following story about how a number of organizations collaborated to pass Malaysia's Domestic Violence Act. Discuss among the group the organizations' strategies for coordinating their efforts and sharing responsibilities. The questions that come after may help guide the group discussion. Following the questions is an exercise designed to help participants imagine an organization, institution, or campaign of their own making that meets the organizational criteria they have identified over the course of the workshop sessions. In Session 12, participants will have the opportunity to share their hypothetical organizations with the whole group.

Facilitation methods for this session could involve holding the discussion with the entire group or dividing the participants into smaller groups (see Appendix B for further suggestions).

The Campaign to Pass a Domestic Violence Act in Malaysia

Malaysia was the first Muslim society to pass and implement legislation recognizing domestic violence as a crime. The interfaith effort to pass a domestic violence bill and the political will to make it operative law took eleven years. It was the result of the far reaching and tenacious grassroots efforts of thousands of supportive women and men. Ultimately, the fluid, democratic, and participatory processes engaged by the women's organizations and concerned individuals involved brought about the success of the Domestic Violence Act (DVA).

The story of the passage of the DVA begins in 1982 when Malaysia's Women's Aid Organization (WAO) opened the first battered women's shelter. The difficulties faced by the social workers and lawyers attempting to protect and assist women victims of violence quickly exposed enormous weaknesses in Malaysia's laws. That same year, the Association of Women Lawyers (AWL) began monitoring the Malaysian courts' increasing bias against victims of domestic violence and rape. The Women's Section of the Malaysian Trade Union Congress (MTUC), an umbrella organization of several trade unions, was experiencing its own difficulties prosecuting cases of sexual harassment because there were no laws to support such cases. The University Women's Association's (UWA) research on women in employment had recently revealed dire statistics showing that the increase in opportunities for women's employment had also exposed women, both urban and rural, to an array of exploitative situations. Meanwhile, an extensive study issued by the Selangor and Federal Territory Consumers Association (SCA) demonstrated the media's



significant role in perpetuating negative stereotypes and myths about women. Recognizing that their research and findings on violence against women stemmed from the same root causes, in 1985 these five organizations came together to form a joint action group (JAG) to work together on a common agenda to promote and protect women.

Soon after the formation of JAG, its members decided to convene nationwide consciousness-raising seminars, workshops, and exhibitions on violence against women. Each of the five organizations took on specific responsibilities relating to the coordination of the events. Because the WAO had well-equipped offices with phones and fax machines, it became the center of JAG activities, with WAO supervising much of the administrative work. The other organizations assisted by taking on a variety of key responsibilities. Members of AWL drafted a domestic violence bill while the MTUC, UWA, and SCA coordinated seminars and workshops and mobilized their constituencies to press legislators to support domestic violence legislation. Every March 8th on International Women's Day, JAG held exhibitions, signature drives, concerts, walkathons, and protests to draw attention to the issue of violence against women.

Soon other organizations and individuals joined the campaign, lending their time, ideas, personnel, and resources to JAG's advocacy and media strategies. In the early years of the campaign, meetings were often held in JAG members' homes, with participants gathering in each others' kitchens to write their letters and reports. As JAG grew, the complexity of coordinating its activities grew as well. With over 17 organizations and hundreds of individuals volunteering for JAG, eventually a full-time coordinator was needed. To meet the costs of covering the salary of the JAG coordinator, every month each organization contributed an amount to her salary.

One of JAG's most important outreach efforts focused on the Malaysian press. Although negative portrayals of women victims still persisted in the media, over the years a groundswell of media support helped turn public opinion in favor of passing a domestic violence act. Moreover, members of Parliament were beginning to voice their support for such legislation. A number of Muslim religious authorities, representatives of the Malaysian government's Islamic Development Department and the members of Parliament who supported these factions' conservative religious views, objected arguing that a domestic violence act should not apply to Muslims who make up roughly 50 percent of Malaysia's population.

At all times JAG advocated for a domestic violence law that protected all women. The Muslim women's feminist organization, Sisters in Islam (SIS),

worked with JAG to develop advocacy strategies that responded to the Islamic authorities' objection. SIS used arguments from the Qur'an to make their case that nothing in the DVA violated Islamic principles. They charged that if the act were only to apply to non-Muslims, the government would in effect be supporting the idea that while it would be crime for a non-Muslim to beat his wife, it would be perfectly lawful for a Muslim to do so. Members of SIS held meetings with the Deputy Minister in charge of Islamic Affairs to press their support for the bill. In the end, the Deputy Minister agreed that passage of such an act was consistent with Islam. In 1994 the Act was passed and two years later it was fully operational.

Asked what advice she would give to others planning a multi-organizational campaign, founding member of JAG, Ivy Josiah replied, "Have a clear vision of your issue, discuss your plan among all your members, identify who is in charge of each activity, divide the work according to the skills of the representatives of the organizations, create task lists with timeframes, have a paid full-time coordinator, and work closely with the media—go to them with ideas, facts, figures, and the names of people they can interview . . . and also remember to have fun."[25]

Questions for Discussion

- What issues did JAG's original members seek to address? How does the domestic violence legislation address these issues?
- Why was it so important for JAG to press for domestic violence legislation that covered both Muslims and non-Muslims? What might have been gained or lost by the passage of a bill that only applied to non-Muslims?
- How were the members of JAG strengthened by their joining the coalition? Could joining a coalition ever weaken an organization or its campaign efforts? If so, how?
- Why do you think the JAG coalition was so successful? What were the different factors that led to its success?
- What was the media's role in mobilizing support for Malaysia's Domestic Violence Act?
- How does the media in your community respond to women's rights issues? What are some locally relevant strategies that you could use to gain the media's interest and support for political, legislative, or economic campaigns that help women?
- Are there similarities between how a coalition of organizations must share responsibilities and how individuals within a single organization must share responsibilities?

[25] Based on materials sent by and telephone interviews with Zainah Anwar and Ivy Josiah on January 3, 2001 and January 4, 2001, respectively, by the Women's Learning Partnership.

- Can you think of another instance in which the creation of a coalition helped champion a cause? List its disadvantages and advantages.
- What elements must be emphasized at the individual and organizational levels for the creation of any successful coalition?
- What are the criteria you could use to measure its success?

Exercise: Building a Learning Organization (Part 1)

Allow approximately one hour and 15 minutes for this exercise.

1. Have the group break into teams of three or four to identify a social cause (local, national, or international) that all members of the team would like to address. The cause can be very broad, such as ending hunger or promoting women's rights, or it can be very specific to a place or time, such as the clean-up of a nearby lake or changing the length of the school day for students.
2. Once a common cause has been identified, team members should discuss how they would set up an organization, institution, or campaign to address the cause, and why they are making the decisions they are making. Among the issues to consider in the organization's establishment are its:
    - Name
    - Vision statement
    - Goals
    - Structure
    - Number and expertise of staff
    - Use of volunteers, if any, and how to make their efforts rewarding
    - How institutional decisions will be made
    - How institutional responsibilities will be divided
    - First project or activity
    - Second project or activity
    - Criteria for measuring success/effectiveness
3. A rapporteur should be chosen on each team to record the description of the organization and the process by which the team came to agree on its name, goals, structure, etc. In the next session, each rapporteur will be asked to describe her team's organization to the whole workshop group. Questions from the group about how and why certain decisions were made will be directed to all members of the team.

In a learning organization,

authority . . . is not mandated;

rather, it emerges as dialogue proceeds.

"The Building Blocks of Leadership"

SESSION 12

How Do We Define a Successful Organization?

Session Objectives

- To discuss the importance of sharing experiences and learning from one another to further an organization's aims.
- To share participants' definitions of a successful organization.
- To critique how well the workshop teams' hypothetical organizations meet their objectives.
- To reflect on the goals and achievements of the workshop over the past twelve sessions.

Before You Start: The "Communicating in a Workshop Setting" section of the handbook provides some ideas for how to conclude the leadership workshop. Participants may wish to organize a small party or outing to mark the end of the workshop, and may also want to exchange personal information in order to stay in touch with one another. Remember to photocopy and distribute the Participant and Facilitator Evaluation Form, and allow enough time at the end of the final session for everyone to fill it out. This form is useful for adjusting and improving future workshop programs.

Suggestions for Facilitation

Read aloud the following story about the establishment of the Arab Court. Discuss among the group whether the Court meets the group's criteria for a successful organization. The questions that follow may help guide the group discussion.

During the last session, group members were asked to divide into teams to discuss the creation of a hypothetical organization. Following today's discussion about the Arab Court, each rapporteur from Session 11 will describe her team's organization, focusing on how and why the team designed it the way it did. The rest of the group should carefully consider each organization's purpose, structure, and activities, and ask questions to help each team clarify how the team's hypothetical organization will meet its objectives.

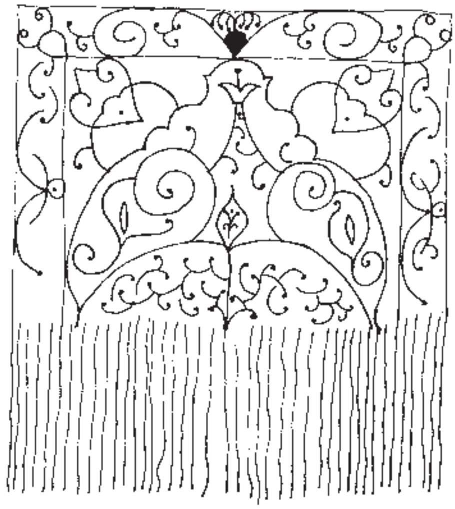
Facilitation methods for this session and the following exercise could involve holding the discussion with the entire group or dividing the participants into smaller groups (see Appendix B for further suggestions).

The Permanent Arab Court to Resist Violence Against Women

The Permanent Arab Court to Resist Violence Against Women was born during a November 30–December 1, 1996 meeting of Arab non-governmental organizations held in Rabat, Morocco. The establishment of the Arab Court, as it is known, took skeptics by surprise for some insisted that violence against women and girls is endemic to Arab/Muslim culture and to all societies, inevitable in the interaction between males and females, or simply not a serious problem. However, the women and men who worked to institute the Arab Court sought to prove the skeptics wrong. While the Court's emergence may have seemed sudden to observers, it was the culmination of accumulated experience and knowledge shared by violence survivors and those who strive to combat this scourge.

As part of the regional preparations for the Fourth UN Conference on Women, men and women from fourteen Arab societies convened in June 1995 in Beirut, Lebanon. Survivors of and advocates against gender violence bravely lifted their voices in an unprecedented recounting of testimonials. They described in vivid detail how they and other women had endured violence by members of their families and communities. Listening to these witnesses reinforced the conviction that gender violence was at the root of women's and girls' inferior status in health care, education, and decision-making throughout the diverse cultures of the Arab world. Those in Beirut reached a consensus that they must tackle this problem in order to champion women's human rights effectively.

During the next year and a half, advocates, researchers, and survivors collaborated to formulate their objectives and design a plan of action. Their goal was to transfer the issue of gender violence from the private arena to the public discourse, and to develop a methodology for addressing the problem that is sensitive to local cultural, political, and socio-economic realities. The exchange of unique experiences among individuals unified by a shared goal led to the creation of a flexible permanent court that meets regularly and implements activities on a regional basis.



Headquartered in Beirut, where the general coordinator resides, the Arab Court's membership is open to all who agree with its objectives and support the cause. Members have not envisaged the Court as a traditional one where cases are litigated but rather as a unique venue for women, a safe space for open and free discussion about gender violence and its solutions. As such, the Court's proceedings resemble public hearings rather than adversarial confrontations between prosecutors and defendants. The Arab Court's flexible structure has enabled members to adapt it to the needs and circumstances of various individuals and societies.

Since its creation, the Court has focused mainly on eradicating four forms of violence against women and girls—violence in marriage such as spousal abuse, violence resulting from divorce, violence arising out of custodial relationships, and violence caused by property disputes. The Arab Court's plan of action entails detecting and documenting all acts of violence for the general public, examining and denouncing all factors that encourage gender violence, lobbying governments and NGOs to take concrete steps that vindicate women's rights to bodily integrity, and introducing new laws and amending existing legislation to fully protect women and girls. The Court cannot compel individuals, groups, or governments to take action; its effectiveness depends on the commitment of its members to prevent and eliminate gender violence.

Most recently, the Arab Court concentrated on two activities that members deemed necessary: revising personal status laws in various Arab societies and pressuring governments to provide more services to survivors of violence. The Arab Court has continued the practice of listening to witnesses whose trials, tribulations, and triumphs inspire and guide those who struggle against gender violence. Learning as its membership grows, the Court spearheaded a regional movement against violence through patience, persistence, and personal outreach to those most in need.[26]

[26] The information on the Permanent Arab Court to Resist Violence Against Women is from http://www.arabwomencourt.org/.

Questions for Discussion

- What circumstances led to the establishment of the Arab Court?
- What are the Arab Court's principal goals? What plan of action have the Court's members developed to meet these goals?
- How might telling her own story help or hurt a victim of violence?
- What impact did listening to testimonials have on those who met in Beirut in 1995? Why has the Arab Court continued the practice of listening to witnesses?
- Can you speculate on how the Arab Court might have functioned if a government or governments had established it? How would an organization founded by governments differ from the Arab Court as it exists now?
- What aspects of the Arab Court helped it to succeed in its aim?
- What should the Court do to ensure its continued success and usefulness?
- How should the Court evaluate its effectiveness? What indicators or criteria should it use?
- What role could technology play in the cross-national communications between the Arab Court's members?
- What are the elements of a successful organization? Which of these apply to the Arab Court?

Exercise: Building a Learning Organization (Part 2)

Allow approximately one hour for this exercise.

1. Rapporteurs from each team from Session 11 will report on their team's hypothetical organization. They should describe the organization's name, goals, structure, and activities, and the process by which the team came to its decisions. Before the first rapporteur begins, the facilitator or a volunteer should read the list of issues below for workshop members to consider when evaluating each team's organization:
    - Is the organization practical?
    - Are its structure and aims flexible enough for growth and adaptation to new situations?
    - Does the organization capitalize on the strengths of its staff members and volunteers?
    - Do its activities help achieve its goals?
    - Does the organization meet its own criteria for success and/or effectiveness?
    - Is it a learning organization? Why or why not?

2. In addition to discussing the different organizations' set up and activities, workshop participants should examine how each team came to its decisions. After each rapporteur has described her team's organization and it has been fully evaluated by the others in the workshop, the entire group should address the following questions:
   - How did team members share responsibilities?
   - How did team members come to their decisions?
   - Did it seem as though most of the teams' members agreed about their choices and the reasons for them?
   - What was most difficult about this exercise?
   - What was enjoyable about this exercise?
   - Is anyone in the group considering making any of the teams' hypothetical organizations, or aspects of them, a reality?

Workshop Evaluation Questions

The facilitator or a volunteer should take notes on a chalk board or flip chart during the following group discussion.

- What did you achieve during the workshop sessions that you had hoped to achieve?
- Did you have objectives for your participation in the workshop that were not met? If so, what were they?
- Did it become easier to join in the discussions as the workshop sessions progressed? If so, why?
- What did you like or dislike about the structure of the sessions?
- What was the most interesting, inspirational, or enjoyable exercise, discussion, or experience during the past 12 sessions? Why?
- What specific lessons or ideas did you gain from the workshop sessions that you will try to incorporate into your own work? How will you change your own behavior, expectations, or choices in the future as a result of the workshop sessions?
- What changes would you suggest for future workshops?

PARTICIPANT & FACILITATOR EVALUATION FORM

for the

LEADERSHIP TRAINING PROGRAM

Please evaluate the leadership training experience and the facilitator of your workshop by putting a check √ in the column that best indicates your response to each statement. The responses on this form will be used to adjust and improve future workshop programs.

Your evaluation form is anonymous unless you choose to write your name on it.

The Leadership Training Workshop:

WORKSHOP EVALUATION FORM	I strongly agree	I agree	No strong feelings	I disagree	I strongly disagree
1. Participating in the leadership training workshop enabled me to reflect upon issues that arise in my daily life.					
2. Participating in the leadership training workshop gradually reduced my reluctance to voice my opinions to others.					
3. Participating in the leadership training workshop improved my listening skills.					
4. Participating in the leadership training workshop enhanced my ability to communicate effectively with others.					
5. Participating in the leadership training workshop increased my self-confidence.					
6. Participating in the leadership training workshop motivated me to think about my vision for a better community.					
7. Participating in the leadership training workshop inspired my spirit of volunteerism.					
8. Participating in the leadership training workshop made me appreciate the need for teamwork when addressing a problem confronting my family and/or community.					
9. Participating in the leadership training workshop enabled me to cultivate a network of friends and colleagues with whom I feel comfortable discussing my personal and professional concerns as I aspire to effect change in my life and/or community.					
10. Participating in the leadership training workshop stimulated my desire to learn more about technology and how it may empower women.					

WORKSHOP EVALUATION FORM	I strongly agree	I agree	No strong feelings	I disagree	I strongly disagree
11. Interacting with other leadership training workshop participants enabled me to understand the importance of women's participation in my community's decision-making process.					
12. Examining case studies from around the world was a useful way to consider the challenges and opportunities involved in exercising leadership.					
13. Participating in the learning exercises was a useful way to consider the challenges and opportunities involved in exercising leadership.					
14. I believe that both women and men can benefit from participating in this leadership training workshop.					
15. I would recommend to my family members, friends, and/or colleagues that they participate in the leadership training workshops.					

In the space below and on the back of this page, please comment on any aspect of the workshop experience that you liked and/or disliked. What recommendations would you offer to make this leadership training workshop more relevant and useful for you and others in your community? Please feel free to discuss examples of leadership that you are familiar with, suggestions for learning exercises, themes that merit attention, etc.

The Facilitator:

FACILITATOR EVALUATION FORM	I strongly agree	I agree	No strong feelings	I disagree	I strongly disagree
1. The facilitator conducted the workshop at a reasonable pace—quickly enough to avert the participants' boredom and fatigue but slowly enough to allow them to benefit from the leadership case studies and learning exercises.					
2. The facilitator created an environment in which the workshop participants could speak with ease about sensitive personal and professional concerns.					
3. The facilitator was willing to share her life experiences with the participants in order to stimulate discussion.					
4. The facilitator enabled the participants to understand the challenges and opportunities involved in exercising leadership.					
5. The facilitator welcomed the participants' recommendations about issues that were relevant for consideration and adapted the workshop to their needs.					

In the space below and on the back of this page, please comment on any aspect of your experience with the workshop facilitator that you liked and/or disliked. What recommendations would you offer to this facilitator in order that she makes future workshops more relevant and useful to participants? Please feel free to discuss suggestions for how to organize the workshop sessions, to conduct the learning exercises, to address themes that merit attention but are often neglected, etc.

Thank you for your feedback. Your input is vital as the Women's Learning Partnership and __________ (Fill in local organization's name) strive to design and implement this leadership training program!

Appendices

APPENDIX A

ALTERNATIVE SCENARIOS

This scenario has been used as an alternative to the scenario in Session 3 by workshop participants in Palestine.

Respecting And Reforming Local Attitudes And Culture

Maryam Midyeh: Educator on Women's Reproductive Rights

I have been with the Family Planning and Protection Association (FPPA) in the city of Halhoul since shortly after its inception in 1969. I began working at the Association in 1973, just after finishing high school—initially, for only two hours a week, and then, three days a week. I wanted to pursue a university education while serving at the FPPA, but my family's financial situation and attitudes about women's roles in society compelled me to reconsider this dream.

I did not abandon my desire for an education despite my family's views, but I knew I would have to achieve my goal some other way. I took advantage of the opportunity to train and take courses related to women's reproductive health at the FPPA, and then I set about implementing all that I was learning in the world around me. The more I spoke with women in the field the more I felt I could initiate change among women by helping them realize the importance of family planning and its impact on their own and their children's health.

Through my work I have observed that attitudes toward family planning have changed as society's attitudes towards women have changed. Years ago, the FPPA's principal role was the distribution of birth control pills, and a sole volunteer nurse was available only a few times a week to answer women's questions. Typically, a married woman with ten or more children would arrive at our office, requesting help with family planning. Now, however, young women who visit the Association are sometimes accompanied by their fiancés. Because their first priority is completing their studies, these couples want to understand contraceptive methods in order to avoid unwanted pregnancies in the first years of their marriage.

Success in educating women about family planning and their reproductive rights has not come easily and reflects my use of several tools, among them:

- *knowledge accumulated throughout the years in training courses;*
- *a willingness to go into the field and talk with women who would otherwise lack access to the FPPA's services;*

- *coordination with influential individuals whose support of family planning is crucial in overcoming the community's reluctance to accept this practice—from physicians to school principals, from the head of municipalities to the imams of the local mosques;*
- *an awareness of the cultural traditions that might lead men and women to reject family planning before even learning about the concept.*

Using these tools, I and others at the Association have conducted seminars, sponsored festivals, and shown films to encourage discussion of women's reproductive health and such related issues as the emotional and physical changes experienced by teenagers, HIV/AIDS prevention, the consequences of early marriage, and the effects of frequent pregnancies. Educating women about their reproductive rights entails at once respecting and reforming local attitudes and culture. In my time with the FPPA, I have come to understand that social change is the result of having a vision, perseverance, and sheer will—first by individuals and then groups who join in the quest for a better life.

Questions for Discussion

- What qualities and skills does Maryam Midyeh have that make her a leader?
- What is Maryam's vision for herself? For the women in her community?
- What tools does Maryam Midyeh use to implement her vision?
- Why does she approach influential individuals for assistance in achieving the FPPA's goals? For example, what role can a school principal play in educating the community about family planning? What role can the imams of local mosques play in helping the FPPA?
- How does Maryam Midyeh feel about the local culture and traditions? Does advocating for women's reproductive rights necessarily entail a clash with local culture and traditions? What role should women play in defining cultural norms?
- How does she measure the FPPA's success? How does she know that local attitudes toward family planning have changed?
- How do Maryam Midyeh and her colleagues at the FPPA communicate the importance of family planning? What role could technology play in communicating this message?
- If you worked with the FPPA, what strategies would you use to educate your community about the need for family planning?

This exercise has been used as an alternative to the group activity in Session 5 by workshop participants in Nigeria.

Exercise: Looking at a Problem from Different Perspectives

Allow approximately one hour for this exercise.

1. Read aloud the scenario below:

   In a Nigerian church community with a large congregation, a growing number of young persons are experimenting with sex. There have been reports from nearby towns of teens with sexually transmitted diseases (STDs), even HIV/AIDS, and unwanted pregnancies. Many fear that the young people are undermining the moral fiber of family life and the sanctity of marriage in their community. Some are looking for ways to work with the young people to put a stop to the activity. One suggestion from concerned congregants is for the church's youth group to include information dealing with health and sexuality in their weekly meetings. However, the pastor and many parents are opposed to sex education and are not responsive to the request.

2. Ask the workshop participants to imagine that they are members of this congregation committed to resolving the impasse and helping the situation. Begin by brainstorming about the interests and needs of all the young people in the community. Have a volunteer take notes on a chalkboard or flipchart.

3. Ask the group to describe the situation from the perspective of the young people experimenting with sex. Consider whether some might feel that they are acting more grown up, or whether some are experiencing peer pressure. How might the situation be viewed by other young women? By other young men? What interests and needs are they trying to preserve? Have a volunteer take notes on a chalkboard or flipchart.

4. Look at the problem from the perspective of the pastor and the parents who are opposed to sex education. What do they fear will be the results of sex education? What do they want to protect in their community? What interests and needs are they trying to preserve? Have a volunteer take notes on a chalkboard or flipchart.

5. Ask the workshop participants to consider the interests and needs that have been discussed and to present ideas and solutions for resolving the situation. The participants should describe whose interests and needs their ideas address and why.

Questions Around the Group

- By considering the interests and needs of different congregants, were you more or less sympathetic to the perspectives of others?
- Did looking at the problem from different perspectives make it easier or harder to imagine solutions?
- Could you apply this approach to addressing other disagreements and conflicts? Would you? Why or why not?

This session has been used as a substitute for Session 10 by workshop participants in Jordan.

Session Objectives

- To discuss the importance of women's participation in elections as candidates and voters.
- To explore the impact of elections on women's rights and lives.
- To emphasize the need for knowledge and information in shaping and forming candidates' attitudes towards women's issues.
- To identify methods of developing goals and a mobilization strategy to help achieve those goals.

Women's Participation in General Elections: How to Make My Voice Heard and Effective

Sana'a, Um Muhammed, Nawal, Fadyah, Um Ziad, Hajjeh Safiah, Nisreen, Rula, and Hanan have all participated in several meetings to prepare themselves for the Jordanian parliamentary elections scheduled to take place next year. Nawal, a high school teacher in southern Jordan, came up with the idea for the meetings. She suggested it to Hanan, a journalist in a local daily newspaper, who agreed about the importance of women actively participating in the upcoming parliamentary elections. They both realized the necessity of organizing and coordinating the efforts of large numbers of women, especially those in leadership positions, within their own local communities.

An association that works on women's issues agreed to organize a training workshop to educate women about their citizenship rights. The workshop provided a forum for women to discuss their motivations for becoming involved in the election process, to exchange ideas about what democracy means to them, to raise issues of importance to women and men that should be addressed in the election, and to introduce possible strategies for achieving their goals. During the discussions, participants affirmed that "it is essential for women to participate in our country's politics and decision-making." They felt it was very important "to be represented by a woman who knows how women suffer because of discrimination and neglect." One woman pointed out "I am my husband's partner at home and his partner in the field. Why can't I be his partner in the lower house of Parliament?" The participants firmly believed that the roles women traditionally occupy in Jordanian society actually provide them with leadership skills that will serve them well as participants in Jordan's political system.

It was apparent to many of the participants that women seemed to lack a political vision or platform, not only concerning national issues but also women's issues. The workshop discussions helped them understand the need for outlining their goals, deciding on a political platform, and developing a mobilization strategy to achieve

their objectives. Participants decided that their overarching goal was to work together to democratically elect Jordanian women candidates. Participants then identified certain issues they would focus on, including:

- *eliminating all forms of discrimination against women;*
- *providing effective guarantees for the protection of human rights in general and women's rights specifically;*
- *providing sufficient protection for victims of violence, abused women, and children;*
- *working towards solutions for poverty, and providing social and health securities;*
- *giving priority to the creation of employment opportunities in order to combat unemployment;*
- *combating corruption and guaranteeing equal opportunities, particularly with respect to education and employment; and*
- *advocating for human justice both nationally and internationally.*

As part of their mobilization strategy, participants agreed to adopt the slogan "Five women in the next lower house of Parliament" and to work collaboratively to attain this goal. They decided that the initial phase of their mobilization effort would center around organizing meetings and workshops throughout Jordan that focus on women's role in the election process, citizenship rights, and leadership and communication skills. Additionally, they would organize knowledge-building campaigns that raise public awareness of the importance of women's participation in the political arena. They would provide special training for women candidates and their campaigns, offering information, services, and assistance during the campaign. Participants felt it important to utilize the media to enhance the image of women, highlighting their role in society and their achievements, and raising awareness of the importance of women's political participation in Jordan. Finally, participants emphasized the need to coordinate with women's associations, civil community organizations, and publicly elected officials in all areas of Jordan to gain their support and resources to achieve the goals identified by and for women.

Following the workshop, the Jordanian Coordination Committee for non-governmental organizations and other women's NGOs initiated a project that includes this mobilization strategy as well as an executive program that develops a political platform focusing on women and elections, to be implemented as the elections approach and women candidates begin their campaigns. The original workshop participants Sana'a, Um Muhammed, Nawal, Fadyah, Um Ziad, Hajjeh Safiah, Nisreen, Rula and Hanan will play a significant role in implementing the mobilization strategy and program. In addition, the women plan to take time following the elections to evaluate their activities and leadership skills in light of the election results.

Questions for Discussion

- What motivated the women to come together?
- Why was it important for them to have a unified vision and shared goal?
- What were the components of their mobilization strategy?
- Are there certain skills that women have that strengthen their ability to participate in the political process?
- Do you think women mobilize for action differently than men do? If so, how and why?
- How might this group of women build support for their candidates both locally and nationally?
- If you were in their position what would you have done differently? Why?
- How might the women use ICTs—telephones, email, and the Internet, among others—to further their goal?

The following exercise has been used as an alternative for the exercise in Session 10 by workshop participants in Nigeria.[27]

Exercise: Mobilizing for Action
The Case of Bariya Ibrahim Magazu

In September 2000, a girl under seventeen named Bariya Ibrahim Magazu from a small village in the Zamfara State in Nigeria became pregnant after being coerced into having sex with three men. She was sentenced to 100 lashes to be carried out 40 days after the birth of her baby and to another 80 lashes for qadhf (falsely accusing others of sexual activity) after the court decided that there was insufficient evidence to identify any of the men she named as the possible father of her baby. Bariya sought to appeal her sentence and the trial judge later moved for the sentence to be suspended until after the girl had finished breast-feeding. However, his ruling was ignored, and Bariya, still breastfeeding, was whipped even before the date of her original sentence. Informed only the night before her punishment, Bariya was driven early the next day to a nearby town and whipped publicly. Afterwards, humiliated, bruised, and in pain, she was left to make her way home alone. Despite the whipping, Bariya and her family decided to continue with the legal appeal.

According to newspaper reports, Bariya had wanted to call seven witnesses but her request was denied. Instead, the men she accused of having sex with her were acquitted because Bariya's testimony was judged insufficient to prove her case. She was required to provide at least four witnesses of good character to testify that "a hair could not pass between their bodies." On the other hand, the accused men were not required to swear their innocence on the Qu'ran, nor was medical evidence—blood or DNA testing—admitted.

Bariya Ibrahim Magazu does not want to appear in public anymore. Her presence is not required by the Zamfara State Shari'a Penal Code or the Zamfara State Criminal Procedure Code. Despite this, the Appeals Court is refusing to review her case unless Bariya is physically present in court. Bariya has a right to an appeal under Muslim law, under the Zamfara Penal Code, and as a citizen of Nigeria protected by its Constitution.

Scenario: A group of five friends meet every week to share stories and advice. One of the women in the group has learned of Bariya Ibrahim Magazu's plight, and she is outraged. She shares the story of Bariya's unfair treatment by the courts and her public flogging with her friends and they decide to find a way to support Bariya.

1. Divide the workshop participants into teams of four. Each team will, like the friends in the scenario above, plan a course of action to help Bariya, her family, and her lawyers.
2. Among the questions each team should address are:
    - How do you want to help Bariya? What kind of support do you want to offer? What will be your campaign?

[27] For more information on this case, contact BAOBAB at baobab@baobabwomen.org.

- Will your campaign be local, national, regional or international?
- Would it be effective to appeal to other women to help Bariya? Why or why not? Would men be just as responsive?
- Can your team take advantage of communication technologies such as faxes, emails, or the media (e.g. newspaper articles or educational programs on the radio or television) to generate more support?
- What potential support networks can you think of that could help you achieve your goals?
- How will you monitor whether you are achieving your goals? What indicators would you use?
- How will you divide the responsibilities among yourselves to carry out the activities?
- Team members should draft a task list for themselves, outlining the steps that they will take over the course of the next few weeks to implement their plan.

3. When all the teams have completed their action plans, the workshop group will reconvene. A volunteer from each team will briefly describe her team's mobilization strategy.

Questions for Discussion

- What was your team's process of decision-making?
- What was the most difficult part of developing your mobilization strategy?
- Would it have been easier or more difficult to decide what specific steps need to be taken if there were more people on the team?
- How did you decide to divide responsibilities? Did drafting a list of tasks help clarify each team member's role? Was it helpful in other ways? If so, how? If not, why not?
- Do your team's activities seem realistic? Why or why not?
- Is there anything you would add to improve your team's activities, after hearing about those of the other teams?
- Do you think it makes a difference whether a team is made up of all women, all men, or mixed? Why or why not?

Observations

- Did this exercise help you to imagine planning your own campaign or project around a different issue? Why or why not?
- If you could imagine starting your own campaign, what would it be and how would you carry it out?

This session has been used as a substitute for Session 11 by workshop participants in Palestine.

Lobbying For The Right Of Women's Citizenship In Palestine

In November 1995, two Palestinian women notified the Women's Affairs Technical Committee (WATC) of a distressing experience. When these women sought to apply for their Palestinian passports, officials requested written permission from their "male guardians" granting them the right to obtain a passport, according to a regulation adopted by the recently established Palestinian Ministry of Interior.

WATC immediately drafted a petition explaining that this regulation violated the Palestinian Declaration of Independence issued in 1988 as well as the Universal Declaration of Human Rights and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). Numerous women's organizations signed the petition, which WATC then presented to the Ministry of Interior. An official from the Ministry notified WATC that the Deputy Minister of Interior would participate in an open and live debate about the issue on television.

WATC took the initiative in shaping the upcoming debate by sending their petition to the Palestinian Broadcast Corporation (PBC). During the evening broadcast of "An Open Dialogue" with a Palestinian official, the Deputy Minister of the Interior was introduced and WATC was notified so that one of its representatives could protest the regulation requiring male permission for women to receive passports. Underscoring the discrepancy between this regulation and international law, WATC's representative asked the Deputy Minister, "When our President proclaimed the Palestinian Declaration of Independence, stating that women would be treated as equals, we applauded for 30 minutes! Is it really possible that all this applause was in vain?" The Deputy Minister replied by praising the struggles of Palestinian women, declaring his support for the "gentler sex," but he insisted that according to an agreement with Israel, he was compelled to implement present Egyptian and Jordanian laws until a Palestinian one could be issued.

Not willing to accept the Deputy Minister's position, WATC invited him to attend a meeting on 4 December 1995. WATC agreed to show the Deputy Minister the meeting's agenda in advance and to invite 25 local and international women activists from diverse political parties as well as journalists. The Deputy Minister used the meeting to list the Ministry of Interior's achievements, but emphasized the importance of Arab traditions in dealing with this matter as a Muslim sheikh recorded the minutes. WATC recorded the meeting's minutes, publishing them as a pamphlet that they distributed to human rights organizations and local media.

Contacts within the media were crucial. The director of the PBC News Department had been following WATC's activities and projects with interest. Concerned about the emerging Palestinian state, the director interviewed one of WATC's members about her demand for a 30 percent quota for women in the Palestinian Legislative Council

(PLC). She, in turn, invited the director to visit WATC's office. Impressed with WATC's work and especially the pamphlet documenting the meeting with the Deputy Minister of Interior, the director of the PBC News Department asked for another live debate between the women and the Deputy Minister. The request resulted in several television interviews with women who recounted stories of their personal contributions to their families and communities only to be told that they needed their fathers', brothers', and/or husbands' permission to be counted as full citizens with passports.

WATC sent letters to foreign consulates and embassies informing them of the discriminatory passport regulation and seeking international support for Palestinian women. News coverage of WATC's campaign expanded from local to international media outlets when women demonstrated in Ramallah to demand representation in the PLC and the revocation of the passport regulation. Among the demonstrators were 12 candidates for the PLC elections, 8 men and 4 women, all of whom vowed to support women's rights and denounced the Ministry of Interior's regulations. CNN, French TV, and the Canadian Broadcasting Corporation covered this demonstration.

Encouraged by international media coverage and growing national support, WATC persisted in its campaign for women's right to citizenship—organizing demonstrations; cooperating with human rights associations; reaching out to individual ministers, including President Yasser Arafat; and writing editorials in newspapers. As WATC's campaign intensified, the PBC newsroom received a fax from the Deputy Minister of the Interior on 19 January 1996. The document stated that men and women would be treated equally and that his office would not ask women for the permission of their "male guardians" when they apply for passports.

Questions for Discussion

- What actions did WATC take in its lobbying campaign to change the Ministry of Interior's regulation? How did WATC strive to create a sense of shared meaning among others in the community?
- What role did the media play in WATC's campaign? What role did other communication technologies play?
- What obstacles did WATC encounter in its effort to achieve a broad consensus about women's rights to full citizenship? What are some obstacles to creating shared meaning among diverse or even like-minded groups? How would you overcome these obstacles?
- Is creating shared meaning always possible and/or desirable? Why?
- What criteria could you use to measure the success of this campaign?
- How does the media in your community respond to women's rights issues? What are some of the locally relevant strategies that you could use to gain the media's interest and support for political, legislative, or economic campaigns that help women?

This session has been used as a substitute for Session 12 by workshop participants in Morocco.

Organizing to Protect the Legal Rights of Women Employees

A young woman worker in a textile manufacturing company in the industrial area of Rabat was experiencing physical and psychological harassment by the workshop foreman, and decided to protest against this abuse of power. Her colleagues stood with her and went on strike for three months. During this movement of solidarity, the women workers were supported by the women's section of the Trade Union of Moroccan Workers, who asked l'Association Démocratique des Femmes du Maroc (ADFM) to support their action.

ADFM immediately began organizing for action. A letter was first sent to the manager of the textile company. ADFM then issued a press release that was widely dispatched among the media, and called a press conference to give greater visibility to the strike and, more importantly, to the harassment of women workers.

Following this event, ADFM began an initiative to highlight gender disparities in labor laws, particularly as they relate to women laborers and young female employees. ADFM focused on the protection of the legal rights of women employees who are victims of harassment and gender discrimination in the labor market.

ADFM worked in collaboration with women's organizations and affiliated trade unions to pressure decision makers to reform the existing labor laws. The coalition presented amendments to the Minister of Employment and organized meetings with parliamentary groups in order to defend its propositions within the parliament. Recently proposed labor legislation now considers sexual harassment to be a transgression liable to penalty.

Questions for Discussion

- How would you have reacted if you were the young woman worker? What actions would you have taken to denounce sexual, physical, and psychological harassment?
- What is the methodology adopted by ADFM to deal with this problem? What are the advantages and disadvantages of this methodology? What would you have done differently?
- How was the initiative strengthened by the creation of a coalition? Could joining a coalition ever weaken an organization or its campaign efforts? If so, how?
- What elements must be emphasized at the individual and organizational levels for the creation of any successful coalition? What criteria could you use to measure its success?

APPENDIX B

Facilitation Tactics

There are numerous tools used by facilitators to generate discussion and interest in a workshop session. To maximize a workshop's potential, it is important for the facilitator to be flexible about the structure of the learning environment. Below is a menu of facilitation exercise tactics, many of which appear in this handbook. You may adapt one or several of them for specific sessions, or you or other participants may have your own additional tactics that will work well with the group. The important thing to remember is that there is no correct path to learning. As long as the sessions meet the "3-e standard"—to be educational, edifying, and entertaining—you are on the road to successful facilitation.

Biographies: Biographies provide excellent examples of the choices people face in life and the decisions they make. In a workshop, biographies allow participants to compare their own life stories and choices to those of others and help them to reflect on their own personal capacities and goals.

Comic Strips and Illustrations: Pictorial representations of what people are saying and doing are a stimulating and entertaining tactic to generate discussion about communication strategies. Even the simplest of drawings can convey complex problems and spark an engaging discussion. Facilitators can present comic strips or illustrations to the group to discuss in teams or all together.

Fictional Stories or Scenarios: Fictional stories or hypothetical scenarios relating to the workshop topics can be told/read and then discussed by the workshop group. Fiction can be less controversial than true events about which group members may have strong and conflicting opinions. For example, rather than referring to a real incident in which a leader or director or employer mishandled a situation, it is often easier to discuss a hypothetical scenario so that comments about fault or culpability do not refer to anyone in the workshop or anyone known to the workshop participants.

Fishbowl Conversations: On occasion, subjects are too complex or too sensitive for a large group to engage in a meaningful discussion. Fishbowl conversations allow for the whole group to participate in the same discussion but avoid some of the pitfalls that occur in a large group. In an actual fishbowl, fish swim and interact in an environment that can be closely observed by those outside the bowl. Fishbowl conversations work the same way. Volunteers from the workshop group, usually from two to six depending on the discussion topic and the size of the overall group, discuss the topic in detail in front of everyone else for about ten minutes. Sometimes group members comment on the ideas of the volunteers and at other times the volunteers finish their conversation and then the whole group holds a discussion

about what the volunteers said and did. Exercises in this handbook can be conducted in fishbowl conversation format as well. In such an instance, a small group of volunteers participates in the exercise in front of the other workshop participants and then everyone joins the discussion of what took place.

Icebreakers and Energizers: The purpose of icebreakers and energizers is to help workshop participants become more familiar with one another and more comfortable talking in a group. Icebreakers are most often used early on in a workshop and at the beginning of workshop sessions. However they can be helpful at any point in a session to relax and redirect group members who might be losing focus or developing mistrust through their participation in a difficult or contentious discussion. Icebreakers and energizers should be non-controversial and easy for all participants. The most common are questions designed to reveal something personal but NOT private and are answered by everyone going around the group. Examples of questions include, "If you had unlimited funds and had to spend the money on a gift for your family, what would it be?" Or, "If you were a plant, what plant would you be and why?" Or, "What is your favorite food or meal and why?" Facilitators should be creative with icebreakers and energizers; they are supposed to be fun.

Journals: Sometimes facilitators ask workshop participants to keep a journal of their opinions about the workshop sessions and about what they have learned. A facilitator may decide to set aside time at the end of each session for journal writing, or she can leave it up to the individual participants to keep a journal at home. In some instances group members may read from their journals at the beginning of each session or at the end of the workshop. However, whether the group members share their journal entries or not should be up to them.

News Items: News items that all workshop participants are familiar with can be useful topics to stimulate discussion. For example, a story that appears in the news about important work a woman politician is undertaking can be used to spark a discussion on the nature of leadership and about carrying out one's personal vision.

Partners: Very often in a workshop setting there are a number of participants who are hesitant to speak to the whole group. Breaking the group into pairs helps many individuals participate more fully. Once the whole group reconvenes, the comments and ideas of a shy or reticent participant can be shared with the group by her partner. Breaking into pairs also allows for more in-depth and interactive discussion on a given topic. When the group reconvenes, only the key points that arise in the separate discussions need to be shared.

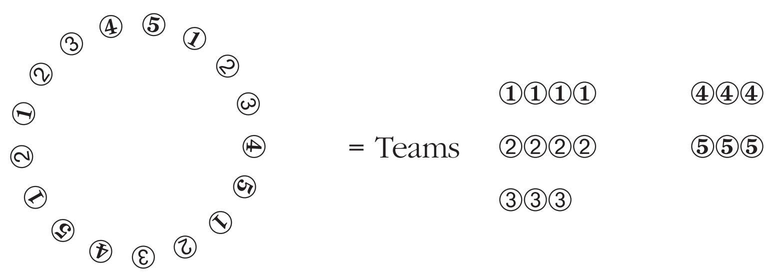
Questions and Answers: The most fundamental facilitation strategy is the process of asking questions to direct group discussion. This method is called "Q & A" or questions and answers. The facilitator's task is to ask open-ended questions that will expand the discussion. Questions that lead to short or simple answers are not as effective. The facilitator should not ask questions to which she feels there is only one right answer. It is not her role to teach correct information, but rather to let the workshop participants engage in dialogue and draw their own conclusions.

Quotes: To enhance the workshop sessions, participants may be asked to bring to the workshop interesting and relevant quotes from well known personalities, books, songs, religious texts, legal documents, or other sources for the group to discuss.

Role Playing: Role playing allows participants to hear and reflect on viewpoints that are not necessarily their own. Individuals are given roles to play, such as employers and employees, police officers and citizens, doctors and patients, and so on. Either in front of the group or in separate pairs each participant represents one of the roles/characters in a conversation. After talking for about ten minutes, the entire group reconvenes to describe and discuss the conversations.

Teams: Breaking the workshop group into smaller teams enables members to participate more fully in exercises and discussions. The fewer people in a team, the greater the opportunity to participate. There are several ways in which to divide a group into teams. The facilitator may decide to pre-select team members to ensure diversified age representation, professional backgrounds, familiarity with the topic being discussed, or other factors.

- Random Grouping: The most common method for team set up is through random grouping. After the facilitator has determined how many teams are desirable, the participants can count off to that number. For example, for five teams, participants each take a number from one to five counting off in order. All the number ones are on the same team; all the number twos are on the same team, etc.



- Grouping Based on Alphabetical Order of Names: Ask participants to form a line or circle according to the alphabetical order of their given names, starting with the first letter of the alphabet. Then divide the participants according to the desired number of groups.
- Grouping Based on Birthdays: Ask participants to form a line or circle in order of their birthdays, starting with January 1 and ending with December 31. Then divide the participants according to the desired number of groups.

Words versus Thoughts: To demonstrate communication, negotiation, and argumentation strategies, it can be very helpful to present both a speaker's words and her thoughts about what she means to convey. This can be done in writing, with the words of a speaker followed in parentheses by what she is actually thinking. Or participants can engage in role playing where one person states an

individual's thoughts and another person turns those thoughts into persuasive words. For example, two participants might represent the thoughts and words of a young woman trying to persuade her mother to let her attend medical school. The first participant states what the young woman is feeling about attending medical school, including her hopes, dreams, and concerns. The second participant chooses words to convince the mother to allow her to go. The whole workshop group can then discuss the young woman's choice of language and communication strategy. A similar role play of the thoughts and words of the mother would add an additional dimension to the group's discussion. By tapping the imagination of group members about possible scenarios, the words versus thoughts tactic can be adapted for a wide variety of situations that are relevant to the group's work and community.

APPENDIX C

Participative Listening

Most people think of listening as something that comes naturally—that we do every day—and generally this is true. Yet good listeners, like good leaders, are ones who learn from what they hear. To really hear what someone is saying you have to be able to suspend your preconceptions and judgment which can act as “background noise,” distorting or drowning out the meaning someone is trying to convey. Moreover, a good listener needs to encourage communication by focusing on what is being said and providing verbal and non-verbal indications that she is following the speaker’s train of thought. Below are some suggestions to aid you in listening and participating in dialogue. Try them out at home or at work to experiment with which strategies work best for you.

Listening

Suspend Assumptions: Suspending assumptions respects the speaker. It allows her ideas to come to you unhindered by your own predeterminations and prejudices. To do so demonstrates confidence in your own cognitive processes and your ability to assess information on its own merits. People who are most fearful about suspending judgment tend to lack confidence in their own position or beliefs.

Enter the Speakers’ Frame of Reference: To help you understand another’s point of view, try to imagine the speaker’s frame of reference. Ask yourself, what has she experienced that has led her to these convictions? What is the background or context for the perspective she is conveying? Try to imagine how you would feel or what you would think if you had experienced the same.

Pay Attention: Paying attention may seem like an obvious aspect of listening, yet it may be the hardest to achieve. Following a speaker’s arguments or train of logic can be difficult, especially if the speaker is repetitive, or uses difficult words or an unfamiliar style of speaking. Listening can also be taxing if the speaker’s use of language demonstrates a different level of education or if she is slow at framing her ideas. A good listener can sift through a speaker’s word choice to hear the speaker’s ideas without bias.

Participating in Dialogue

Provide Non-Verbal Responses: What you do not say in a conversation can carry as much meaning as what you do say. Consciously and unconsciously we all give non-verbal clues about our thoughts and impressions of what others are saying.

There are many non-verbal cues that you can give to demonstrate that you are paying attention and have heard what the speaker is saying. Leaning forward, keeping your arms uncrossed and open, looking alert, making eye contact, and nodding when you agree are just a few ways of encouraging someone who is speaking to you.

Provide Verbal Responses: Listening is not only a mental and physical exercise; there are also verbal cues you can give to demonstrate that you are listening to and following what a speaker is saying. Among them are:

- Expressions and Exclamations: Important verbal indicators include simple expressions or exclamations in response. For example, saying *"yes," "of course," "hmmm,"* or even *"uh-huh,"* when a speaker pauses or finishes a point she is making.
- Paraphrasing: Another tactic is to paraphrase (summarize in your own words) back to the speaker what she has said. Paraphrasing forces you to pay close attention to what the speaker is saying and provides an opportunity for the speaker to confirm whether you have understood her meaning. For example, paraphrasing a speaker's comments might sound something like, *"So, you are saying you have had so many past unpleasant experiences working with that organization that, even with its new director, you feel it is not worth taking the risk to work with them again?"*
- Follow-up Questions: Very often, follow-up questions can be a good way to guide a speaker. Sometimes a speaker may have only a general sense of what she means to say, and follow-up questions help her to formulate more specific conclusions. Successful follow-up questions are ones that truly enhance your understanding of the speaker's narrative or perspective. By listening attentively to the speaker you may perceive gaps in her narrative about which you can inquire. Questions that seem merely antagonistic or are unrelated to the topic at hand can have the negative effect of hindering a speaker's ability to communicate effectively and may even silence her. Constructive follow-up questions relate to what the speaker is saying but remain open-ended. For example, *"What did you do next? Were you able to help?"* Or, *"What would you have done if you had been told of the problem sooner?"*

The best thing about constructive listening is that it tends to be contagious. As you find yourself being more attentive and learning more from what others are telling you, you will be participating in a dynamic that fosters respect and interest among others. Whether you are in an employment, family, or social situation, you will find that when individuals feel that they have been heard, they will usually become more open to listening to others.

APPENDIX D

Resources on Leadership

Leadership Training Manuals

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Resources on Leadership and Civil Society Development

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APPENDIX E

Organizations on Leadership

Below is a list of some nongovernmental organizations around the world which have programs geared to fostering women's leadership.

AFRICA & MIDDLE EAST

Association Démocratique des Femmes du Maroc (ADFM)
Secteur les Orangers, Rue Molka, Villa N° 2
Rabat, Morocco
Tel: 212-37-737165
Fax: 212-37-260813
Email: adfm@mtds.com

Centre de Leadership Feminin (CLEF) of ADFM
30, Rue Sidi Belyout, Apt. 54
Casablanca, Morocco
Tel/Fax: 212-22-31-45-47
Email: adfm@casanet.net.ma

BAOBAB for Women's Human Rights
232A Muri Okunola Street, P.O. Box 73630
Victoria Island
Lagos, Nigeria
Tel: 234-1-320-0484
Fax: 234-1-262-6267
Email: baobab@baobabwomen.org

Community Education and Development Services (CEDS)
P.O. Box 5153, Nkwen
Bamenda, Cameroon
Tel: 237-766-09-37
Fax: 237-336-39-55
Email: cedservices@yahoo.com

Kudirat Initiative for Democracy (KIND)
60 Lanre Awolokun Street
Gbagada Phase 2
Lagos, Nigeria
Tel: 2341-472-7001
Email: nigeria@kind.org
Web: www.kind.org
or
P.O. Box 65429
Washington, DC 20035
Tel: 1-301-883-0169
Fax: 1-301-883-0151
Email: info@kind.org

The Machreq/Maghreb Gender Linking and Information Project (MACMAG-GLIP)
P.O. Box 165302
Beirut, Lebanon
Tel: 961-3-615-046
Fax: 961-1-611-079
Email: glipcoord@intracom.net.lb
Web: www.macmag-glip.org

Sisterhood is Global Institute/Jordan (SIGI/Jordan)
Abu Baker Complex
Al-Razi Street, Jabal Al-Hussain
Amman 11196 Jordan
Tel: 962-6-5690-770
Fax: 962-6-5690-780
Email: sigi@nets.com.jo
Web: www.sigijordan.org

Women's Affairs Technical Committee (WATC)
Awad Bldg., Radio Street, 2nd Floor
P.O. Box 2197
Ramallah, Palestine via Israel
Tel: 970-2-298-7783
Fax: 970-2-296-4746
Email: watcorg@palnet.com
Web: www.pal-watc.org

Women's Self-Promotion Movement (WSPM)
P.O. Box W 78 Parktown
Harare, Zimbabwe

THE AMERICAS

Center for Creative Leadership
One Leadership Place
P.O. Box 26300
Greensboro, NC 27438-6300
Tel: 1-336-545-2810
Fax: 1-336-282-3284
Email: info@leaders.ccl.org
Web: www.ccl.org

The Council of Women World Leaders
John F. Kennedy School of Government
Harvard University
79 JFK Street
Cambridge, MA 02138, USA
Tel: 1-617-496-3157
Fax: 1-617-495-8391
Email: council_leaders@harvard.edu
Web: www.womenworldleaders.org

The James MacGregor Burns Academy of Leadership
University of Maryland
College Park, MD 20742-7715, USA
Tel: 1-301-405 6100
Fax: 1-301-405-6402
Email: academy@academy.umd.edu
Web: www.academy.umd.edu

Women's Institute for Leadership, Development for Human Rights (WILD)
1375 Sutter Street, Suite 407
San Francisco, CA 94109, USA
Tel: 415-345-1195
Fax: 415-345-1199
Email: esther@wildforhumanrights.org
Web: www.wildforhumanrights.org

Women's Leadership Institute
Mills College
5000 MacArthur Blvd.
Oakland, CA 94613, USA
Tel: 1-510-430-2019
Fax: 1-510-430-3233
Web: www.mills.edu/WLI/wli.home.html

ASIA

Afghan Institute of Learning
House No: 163/T, Arab Road, University Road
Peshawar, Pakistan
Tel/Fax: 92-91-842-308

Centre for Organization Research and Education
Lane 3 Basisthapur, Beltola (Dispur)
Guwahati 781028
Assam, India
Tel: 91-361-222-87-09
Fax: 91-361-222-87-30
Email: core_ne@sify.com

Foundation for the Support of Women's Work (FSWW)
Galipdede Cad., 149/4
80030 Mueyyetzade
Beyoglu/Istanbul, Turkey
Tel: 90-212-249-07-00
Fax: 90-212-249-15-08

Women's Development Collective (WDC)
No. 44, Jalan Kajang 1
Taman Seri Kajang
43000 Kajang
Selangor, Malaysia
Tel: 603-8737-3979
Fax: 603-8737-4180
Email: wdc@tm.net.com

Women's Resource Center of Tashkent (TWRC)
P.O. Box 7195
A Navai St., 24
Tashkent 700011
Uzbekistan
Tel: 998-712-417234
Fax: 998-712-1205049
Email: twc@freenet.uz

INTERNATIONAL

Akina Mama wa Afrika
334-336 Goswell Road
London EC1V 7LQ
United Kingdom
Tel: 44-20-7713-5166
Fax: 44-20-7713-1959
Email: amwa@akinamama.org
Web: www.akinamama.org
or
Plot 30 Bukoto Street Kamwokya
P.O. Box 24130
Kampala, Uganda
Tel: 256-41-543681
Fax: 256-41-543683
Email: amwa_u@imul.com

CIVICUS: World Alliance for Citizen Participation
1112 16th Street NW, Suite 540
Washington, DC 20036, USA
Tel: 1-202-331-8518
Fax: 1-202-331-8774
Email: info@civicus.org
Web: www.civicus.org
or
P.O. Box 933
Southdale
2135 South Africa
Tel: 27-11-833-5956
Fax: 27-11-833-7997

Center for Women's Global Leadership (CWGL)
Douglass College, Rutgers
The State University of New Jersey
160 Ryders Lane
New Brunswick, NJ 08901-8555, USA
Tel: 1-732-932-8782
Fax: 1-732-932-1180
Email: cwgl@igc.org
Web: www.cwgl.rutgers.edu

Global Women in Politics (GWIP)
The Asia Foundation
465 California Street, 14th Floor
San Francisco, CA 94104, USA
Tel: 1-415-982-4640
Fax: 1-415-392-8863
Email: info@asiafound.org
Web: www.asiafoundation.org

International Women's Media Foundation (IWMF)
1726 M Street NW, Suite 1002
Washington, DC 20036, USA
Tel: 1-202-496-1992
Fax: 1-202-496-1977
Email: info@iwmf.org
Web: www.iwmf.org

Parliamentarians for Global Action
211 East 43rd Street, Suite 1604
New York, NY 10017, USA
Tel: 1-212-687-7755
Fax: 1-212-687-8409
Email: info@pgaction.org
Web: www.pgaction.org

Women's Learning Partnership for Rights, Development, and Peace (WLP)
4343 Montgomery Avenue, Suite 201
Bethesda, MD 20814, USA
Tel: 1-301-654-2774
Fax: 1-301-654-2775
Email: wlp@learningpartnership.org
Web: www.learningpartnership.org

APPENDIX F

International Advisory Council

WLP established an International Advisory Council (IAC) that is representative of diverse professional, cultural, and religious perspectives and is well equipped to evaluate the social, cultural, and political implications of WLP's leadership projects. The IAC assists WLP to fine-tune the legal, political, and social science information provided in its materials. The members are:

Hafsat Abiola	Founder and Executive Director, Kudirat Initiative for Democracy
Afifa Dirani Arsanios	International Consultant, Lebanon
Suheir Azzouni-Mahshi	Former Director General, Women's Affairs Technical Committee, Palestine
Charlotte Bunch	Executive Director, Center for Women's Global Leadership
Thais Corral	General Coordinator, CEMINA – Comunicação, Educação e Informação em Gênero, Brazil
Nancy Flowers	Human Rights Education Consultant
Noeleen Heyzer	Director, United Nations Development Fund for Women (UNIFEM)
Ayesha Imam	Founding Member, BAOBAB for Women's Human Rights, Nigeria
Zahira Kamal	General Director, Directorate for Gender Planning and Development, Palestinian Ministry of Planning
Farhad Kazemi	Vice Provost, New York University
Asma Khader	Lawyer and Women's Rights Activist, Jordan
Amina Lemrini	Executive Committee Member, Association Démocratique des Femmes du Maroc
Afaf Mahfouz	Former President, Conference of Non-governmental Organizations in Consultative Relationship with the UN (CONGO)
Ann Elizabeth Mayer	Associate Professor of Legal Studies, University of Pennsylvania
Rabéa Naciri	Executive Director, Collectif 95 Maghreb Egalité, Morocco
Kumi Naidoo	Secretary General and CEO, CIVICUS: World Alliance for Citizen Participation
Thoraya Obaid	Executive Director, United Nations Population Fund (UNFPA)
Ayo Obe	President, Civil Liberties Organization, Nigeria
Regan Ralph	Executive Director, Fund for Global Human Rights

Aruna Rao	Coordinator, Gender at Work
Kavita Ramdas	President and CEO, The Global Fund for Women
Bouthaina Shaaban	Director, Foreign Media Department, Foreign Ministry, Syrian Arab Republic
Zenebeworke Tadesse	Founding Member, Association of Africa Women for Research and Development, Ethiopia

WOMEN'S
LEARNING
PARTNERSHIP

in collaboration with

Association Démocratique des Femmes du Maroc

BAOBAB for Women's Human Rights

Women's Affairs Technical Committee